

THE

REFORMED QUARTERLY REVIEW.

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ART. I.—INTRODUCTORY ARTICLE.

WITH the present number, this REVIEW appears under a new name and with a new prospectus. The meaning and purpose of this change are briefly stated in the prospectus. It seems proper, however, in addition to that necessarily brief statement that a somewhat more extended explanation of the changes made, and of the new position of the REVIEW, should be given in this introductory article.

The name of the "Mercersburg Review" was taken from the place in which the first, and for a time the only, regularly established literary and theological institutions of the Reformed Church in this country were located. The Theological Seminary had, indeed, an existence previously at Carlisle and York, Pa., in connection with a high-school. It was not until the removal of these institutions to Mercersburg, however, that a regular college was established. From that time these institutions became a leading and controlling power in the church. The teachings at Mercersburg, by their originality and force, enlisted special attention. It was natural that in establishing a REVIEW that was to be an organ for the system of thought taught in the College and Seminary, it should bear the name of the place in which these institutions were located. Hence the name *Mercersburg Review*.

Although these institutions were subsequently removed from Mercersburg to Lancaster, the name had become familiar both within the church and outside of it; hence it has been retained to the present time. It has been felt for some time, however,

that it was a *misnomer*. There are institutions now both at Mercersburg and Lancaster, which are in harmony in their spirit and teaching, and sometimes both names were called into requisition in designating the teaching referred to. If there were no other reason, this was felt to be sufficient to change this local title to one of more general character.

Meantime other institutions were growing up in the Reformed Church, both literary and theological, in the east and in the west. Although the institutions at Lancaster are the oldest, and have been in some sense a centre from which some at least of the others have branched out, yet they all occupy independent positions, and no one can claim to speak for all. A REVIEW, therefore, that enlists the literary and theological activity of the Reformed Church should have a title in some way commensurate with its aims and object. The propriety of calling it *The Reformed Quarterly Review* must be at once apparent.

But in order to make our explanation satisfactory, especially to those who are acquainted with the inside history of this REVIEW, as well as to set forth at least in a general way its present position, something more is required. The name *Mercersburg*, it is very generally known, became something more than a mere local title. It has been attached to a certain school or system of thinking in the Reformed Church that has had well-known marked peculiarities. This system in its general principles, as growing out of the teaching of its leading advocates, Rauch, Nevin, Schaff and others who became associated with them and succeeded them, commended itself generally and was received with favour and approval in the Reformed Church. It aimed to incorporate the best results of German learning with the development of English thought in the theology of the Reformed Church in this country. It sought to bring out the true spirit of the old Reformed faith in its most irenic form as contained in the Heidelberg Catechism, in contrast with the more modern developments in Puritanism and Methodism, so as to assert an independent position for the theology of the Reformed Church which it was to represent.

Along with this general aim, the Mercersburg school of phi-

losophy and theology entered vigorously into the living questions of the day that were agitating the church at large. In these discussions it came into antagonism from time to time with many current views, both in the Reformed church and outside of it. Though representing a smaller body numerically in this country than Presbyterianism or Puritanism, yet in view of its history and its strength on the continent of Europe, it claimed at least an equal right to speak for the Reformed faith of the 16th century. It did this decidedly and boldly. The result was no little opposition from those who assumed at the time to hold the true Reformed faith among the English churches of this country. At Princeton and in New England objections were made to the Mercersburg teaching. Forty or fifty years ago the theology of Princeton and Puritan New England was much more provincial than it is to-day. It had very little communion with the Reformed theology of the continent of Europe. It was earnest and sincere, but narrow. A great change has taken place since then. A broader, more cosmopolitan spirit has come in, exerting a moulding influence, and with this, more liberality. Especially has the influence of German theology been acknowledged. The views of the great leaders in German theology are now regarded with great respect. Many of the views presented in Boston now by Rev. Joseph Cook, and accepted as evincing originality and force, are the result of his study of German philosophy and theology. Views that were uttered by Dr. Schaff in the department of church history and symbolics thirty years ago, were regarded as startling and dangerous, which now have become accepted and familiarized among all the Reformed churches.

In its general features, therefore, we may say the teaching of Mercersburg has won for itself general recognition and acceptance in quarters where it was once very strenuously opposed, and this, not so much through its own power, as through the general influence of German theology with which it has been in more or less sympathy. It is no longer looked upon with suspicion as an Ishmaelite. Its voice is now understood and recognized in a friendly spirit among the Reformed

Churches. Hence it feels itself no longer called upon to antagonize a foreign spirit as it once did. It finds in the main the same views on the historical character of Christianity, in treating of the Apostolic and Primitive Church, presented by Dr. Fisher at the Yale Theological School that are taught in its own Theological Seminary. We might refer to the very different spirit in the philosophy of the leading Colleges of the country as compared with only *thirty* years ago. Then, for instance, Locke's *Human Understanding* was the text-book in the College of New Jersey! Its present learned president has published a work on the *Intuitions of the Mind*, and is in sympathy with a more profound and spiritual philosophy. The Baconian system of Empiricism and Induction was then the usual staple for eulogy with students' speeches on Commencement days. The *Novum Organum* is not now regarded as the *ne plus ultra* of philosophic thought and genius.

Within the Reformed Church the leading principles of the Mercersburg teaching (and we confine ourself purposely here to its *leading* principles in its earlier days) are accepted and established. The educational character of religion and the usage of catechizing the young, as a means of preparing them for reception into the full communion of the Church; adherence to the regular means established in the Church, in the preaching of the Word and the administration of the Sacraments, over against the use of new and extra measures and means; regard for the Church-year, especially in its leading festivals; the emphasis given to the person of Christ as the principle of spiritual life; reliance upon the supernatural power of Christianity as an object of faith to effect the regeneration of men and the improvement of the world, over against all humanitarian schemes; the acceptance of revelation by faith as necessary to a right rational apprehension of its truths over against the claims and pretensions of rationalism; these are some of the principles contended for by this system in the beginning, and which were recognized as being in harmony with the original faith of the Reformed Church, and they are embraced everywhere with unanimity throughout the Church. They were in the Church,

we know, before the Mercersburg teaching was known, but that teaching embraced them and defended them against the peculiar dangers to which they were exposed.

What we have said thus far, as suggested by the name we are considering, relates to principles in reference to which there was general harmony at least among the Alumni of the institutions at Mercersburg. We do not mean to imply that in particulars all thought alike. Such entire agreement would indicate a weak school of thought, for differences exist among all thinkers, and only an external, mechanical sameness, which in adult students or scholars is worse than worthless, can overcome this difference.

Subsequently, especially in connection with the liturgical movement in the Reformed Church, wider differences came to prevail, a severe, and at times bitter controversy and contest was inaugurated, until the Church began to divide and organize in two diverse tendencies, verging seriously towards a division or schism in the denomination. Both sides had acquired their settled convictions, the controversy began ominously to close, and a general calm seemed to prevail, like the quiet before a decisive battle. Arguments were for the most part exhausted. Practical action and measures were taking their place.

In the view of many a peaceful division and separation was better than prolonged strife. Other churches had divided under similar circumstances—the Presbyterian, the Lutheran, the Methodist. Might it not be better for the Reformed Church to do the same? But the history of these divisions brought little encouragement. The Presbyterian bodies, New and Old School, had repented of their folly and become re-united. The Methodist bodies are seeking to re-unite. The Lutherans are holding preliminary meetings in the form of Diets, in order to test whether, after all, the ægis of the Lutheran name is not sufficient to constitute them one denomination in this new world. Why then should the Reformed Church plunge into an experiment which had proved so unfavorable in other denominations? The challenge in this form alone was sufficient to arrest earnest consideration.

But along with this came also other considerations. With the cessation of controversy came a more calm and careful reconsideration of the points in dispute. Many things had been said and written in the heat of debate and controversy which were felt and acknowledged to be extreme. The freedom wisely granted to both tendencies, as they were called, by the General Synod at Philadelphia as long ago as 1869, was working good results. Under this freedom, each side felt inclined to take a less extreme position and became more conservative. A disposition manifested itself on each side to study rather its positive elements than those which antagonized the opposite. As a consequence it began to appear that the points on which they could harmonize were more than those on which they antagonized each other. The two tendencies, when left thus free, were correcting and supplementing each other. Some points which in a controversy or contest would have been pressed to the utmost, each side found they could yield without sacrifice of principle. Thus, if we are reading history correctly, the freedom of partial separation was preparing the way for union. What had taken place in other denominations after a full temporary division, and no doubt would have occurred if our church had followed their example in separating, was taking place without such a violent experiment. Examples could perhaps be given, if necessary, where this result was reached, or being reached, in congregations and Classes.

To this now we may add the growing spirit of heavenly charity among brethren, which is the bond of perfectness. Sharp discussion and contest had wrought not a little alienation between those who were laboring in one common cause. But love will have its rights as well as truth, though rightly understood they are one. It came to be felt that the interests of the Church do not depend on theology alone. Hearts may beat in unison, even though theologies differ. If denominations with greater theological differences can coöperate in carrying forward the work of the Redeemer's kingdom, why may not brethren still more labor together in peace and harmony in the

same body, where the differences are less. That feeling and thought had taken possession of many hearts and minds when the last General Synod convened in Lancaster. It was said, we will not say by whom, that a strong and bold word for peace would carry the Synod. That word was spoken, and it met a response from all hearts, and so the peace proposition was unanimously adopted.

This REVIEW, which has had much to do in the earnest theological controversies of the past, heartily endorsed the peace measure, and at once proposed to lend its aid in bringing it to a successful termination. In order to do this the more effectually, it proposed to invite to its pages articles from both sides, and to change its title, which for other sufficient reasons had been previously contemplated. Thus we come by a second line of remark to the explanation of the change in the name of the REVIEW.

It seems proper now that we should advance to some positive statement of the purpose and principles which the REVIEW, under its new name, proposes to support, in other words to state somewhat more definitely

Our Position.

The title implies that the REVIEW stands in the faith of the Reformed Church, and the prospectus names the Heidelberg Catechism as defining this faith specifically. The term Reformed distinguishes this faith, in the first place, from the Roman Catholic faith. We hold with all true Protestants, that the faith of the Roman Catholic Church was modified and rectified in the Reformation of the 16th century, in such a way as to set aside erroneous elements that had entered into it, and to bring out certain positive principles taught in the Word of God which that Church had failed to reach. The title Reformed, however, implies also a distinction in relation to the Lutheran Church, which shares with the Reformed Church the responsibility of the Reformation. Divided in their incipency, these two divisions of Protestantism have not yet overcome the an-

tithesis that has held them apart, while they are united in bearing the one common standard of Protestantism.

Among the Reformed Confessions of the Reformation no one stands forth more prominent, none breathes a more irenic and catholic spirit, than the Catechism which was framed for the Reformed Church in the Palatinate. It stands fully a peer among the Reformed confessions of the first generation, and finds nothing superior in those of the following centuries. We have not yet reached an age which has superseded these Reformed Confessions, and therefore they stand as the confessional standards of the different Protestant bodies, even though subsequent theological progress may have discovered imperfections in them.

Theology has advanced since these Confessions were produced. One need only read the report of Dr. Schaff before the General Presbyterian Council at Edinburg in 1877, which was of course accepted by that body, in order to confirm the remark, that it is generally conceded that the theology of the Reformed Church in the 19th century has advanced very materially beyond that of the 16th. Its stand-point is different. "Modern theology is neither solifidian nor predestinarian, but Christological. The pivotal or central doctrine round which all others cluster, is not justification by faith, nor election and reprobation, nor the mode of the eucharistic presence, but the great mystery of God manifest in the flesh, the divine-human personality and atoning work of our Lord."

We might specify other subordinate points, as that report itself does, but this is not necessary in so plain a case.

Now, this progress in theology and Christian life and experience in the Church points forward to other changes yet to come. And this historical progress can have only one infallible standard, which is the *Word of God*. "Every true progress in theology is conditioned by a deeper understanding of the Word of God, which is ever new, and renewing the Church, and will ever remain the infallible and inexhaustible fountain of revealed truth." The chief attention of the Church, it would

seem then, should be directed to the Word of God. It has been the inexhaustible fountain from which the Church has drawn her resources in every age. The interpretation of the Bible depends in part upon the preparedness of the Church to apprehend its mysteries. Certain great truths are opened to the faith of the Church when the special need for them is at hand.

These truths cannot be forced from the Word of God by the mere dint of natural study and investigation. No merely natural induction can reach them. The mysteries of nature even cannot be rudely and forcibly dragged forth in that way. It requires genius to lead the way of the scientist, the genius of invention and discovery. The Word of God opens its profound mysteries to the pure in heart. The outward machinery for its study, the mastery of the external sense, all this may eventually be turned to account, although it *may* also become in the hands of many a real impediment to the right understanding of the Word.

In short then, the REVIEW stands on the Faith of God's Word, having for its Church-historical standard the Heidelberg Catechism, but moving in the sphere of freedom towards a deeper insight into the mysteries of God's holy Word, in which the antagonisms of the past will be swallowed up in the spirit of divine charity. We say not that we have apprehended, but we follow on if that we may apprehend that for which we are also apprehended in Christ Jesus.

The theology of the Church has not been changed by the peace resolution of the General Synod. Both sides hold the same views that they did before it was passed. It would be simply absurd to expect men to change their theological views merely for the sake of peace. They are not like a coat that can be changed at pleasure.

But men *can* lay less stress on theology and *more* on love. They can agree to disagree with the hope that in time they may see eye to eye. That is what we hope may be the end of the present peace movement in the church, and therefore the RE-

VIEW invites a friendly meeting in its pages, believing that such fellowship will gradually bring about the desired unity, at least so far as theological agreement may be necessary for unity.

With these remarks we send forth this first number of the REFORMED QUARTERLY REVIEW, with the prayer that it may be the first of a series in the new age of hallowed peace, and love for our Reformed Church.

ART. II.—THE BREAD OF LIFE.

A COMMUNION SERMON.*

From the text: "Give us this day our daily bread."—*Matt.* vi. 11.

THE life of man in the present world consists of different orders of existence. In broad view it may be distinguished into simple bodily life, natural life, and spiritual life; in other words, into the life of the body, the life of the natural mind, and the life of the rational mind or the spirit. These form totally distinct spheres; while they are joined together necessarily at the same time in the true wholeness of our human being. Such conjunction, it is easy to see, can be only in the way of inward organization; which implies superiority in one direction and subordination in another; and what the normal and only right order for this is, admits of no question. The life of the body appears first in time, and the life of the spirit last; but that is not the order of our actual substantive being. Here, as in general, the law prevails, the first last and the last first. The bodily life, holding in and by the senses, is in order to the life of the natural mind; and this holding in mere natural knowledges of every sort, is in order to the life of the spirit or

* Preached in Easton, October 27, 1878, during the late meeting of Synod in that place; reproduced and published now in this QUARTERLY REVIEW by general request of the ministers and elders present on the occasion.

soul, the truly rational mind, irradiated by the light of heaven, flowing into it from a yet higher sphere. The whole life of man in this view is as a scale of ascending degrees, the bottom of which is his corporeal existence and the summit his spiritual existence; or say rather it is like a palace or temple, where the real meaning and worth of the exterior depend throughout on the significance of the interior—the spiritual forming here the inmost, the very *adytum* or sanctuary of man's proper being, to which his merely natural mind stands related then as immediate vestibule, while his body surrounds all as outward court.

With this general distinction now in the unity of our proper human life corresponds in full, a like distinction in the idea of the nutriment or food by which the life needs to be supported and maintained. The law or necessity of such nutriment lies in the very conception of all so-called finite life; this can never be in animal, man, or angel, as any separate possession, but only as something continuously received from God; and the order of the universe shows this to be everywhere through divinely appointed *media* or means, in which the vivific presence of his word or spirit is embodied for this purpose. That is the fundamental sense of bread or food; as is signified indeed by the Old Testament declaration, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. viii. 3); the pregnant scripture which was quoted with such grand effect by our Saviour in the wilderness, when the devil would have persuaded him to a magical inversion of the divine order of the world, by reaching through natural potency after what could be effectually gained only in the way of spiritual power descending from God (Matth. iv. 4). That was the temptation; and here was the victory of the great captain of our salvation. An image of which we have in the life of every truly regenerated man. For whether we will lay it to heart or not, the question on which all regeneration turns for every one of us in the present world resolves itself just into this: Shall we try to live by bread only, holding ourselves to the energies which go to make up for us here the

conception of food for our material and merely natural existence; or will we allow the Lord of life and glory to enter into us as the principle of life above and *beyond* all this, so that the divine word proceeding out of his mouth, (not dead, but living and life-giving), shall be in us the food of our true spiritual existence, "the bread which cometh down from heaven that a man may eat thereof and not die" (John vi. 50). Of one sense with which is the word going before in the same chapter "Labor not for the meat (or food) which perisheth, but for that food which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed"; that is, the Divine in him hath made the human in him participant of all its own celestial life in order that the glorified humanity of the Lord might be thus the fountain head of life for all flesh to the end of time (John xvii. 1-5).

All this goes to show what we have here immediately in view, namely, not only that there are different sorts of food for the different spheres of life we have in us, but also that these different sorts of food are inwardly graduated and correlated one with another, in a way that answers exactly to what we have just seen to be the mysterious conjunction of the several lives they are appointed to feed and nourish. The body has its food of one kind; the natural understanding has its food of another kind; the rational spirit has its food again essentially different from both. But the several foods like the several lives, belong to one constitution and regard one end; and the order which binds them together, and determines their legitimate functions and use, is the same precisely that reigns in the organism of the several lives. The food of the body lowest or outmost; the food of the spirit highest or inmost. The outmost here again first in appearance, and the inmost last. But the inmost thus seemingly last, in true essentiality really first; and thus, of course, the veritable principle and true energizing power of all going before. This means necessarily, that whatever of potency there may be in material food to nourish the body, or in intellectual food (terrestrial science and knowledge of every sort) to

nourish the natural mind, all such energy and force can be in these subordinate forms of nutrition only by direct derivation from the potency which belongs to food in its highest spiritual view—which, in its supreme sense, our Lord in the plainest terms declares to be himself. Man liveth by bread in any degree of his existence, only because of the word of God which is in it for this purpose. But who, with any thought, may not see that this of itself means that such word or law can be truly thus resident in a lower ordinance or appointment, only by the word in its highest view (the divine *logos*) reaching down to such lower range of existence with the full power of its own life? In this view Jesus Christ is the beginning of the creation of God, and therefore also its end. He is before all things, and by him, or literally in him, all things consist (Col. i. 17).

That, therefore, which makes bread life-sustaining in its lowest form, and which causes it thus to *be* bread really and truly, is ever the benediction of the Lord, not resting upon it merely as an outward *power*, but entering into it from above in the most real and living way. So it is said of the Israelites, that in the use of the manna, which in itself was material though miraculous bread, "man did eat angels' food" (Ps. lxxviii. 25). Not that the angels actually do eat manna; but because the spiritual food by which the angels live, was bound by inward living correspondence to that lower terrestrial food; so that if there had been any spiritual sensibility on the part of the Jewish people (which as a general thing there was not), the use of this lower food would of itself have put them in real communication with the very bread of heaven which is here spoken of as angels' food. There is in this way, we may easily see, something sacramental in all natural bread.* It is univer-

* That our bodily food admits of easy comparison with what serves in a higher view to nourish the mind and soul, is universally acknowledged. But why it should be so is not so readily seen. With most persons, who ever think on the subject at all, it is taken to be something arbitrary, or the result at most of merely outside observation, fixing itself on certain points of resemblance in the comparison more fanciful than real. But it needs only small

sally the visible sign of an invisible grace. It is what it is as food not in virtue of its outward matter, but wholly and entirely in virtue only of the divine blessing which is in it mystically, the word proceeding out of the mouth of the Lord, which coming down from heaven lives in it perpetually and makes it to be bread indeed, having in it power to "strengthen man's heart." So much is signified at once in our Christian practice of asking the blessing of God on our daily meals. They are thus *sanctified*, raised from mere nature to the region of the spirit, by the word of God and prayer. The natural in no form or shape can be what it is required to be for even natural ends, except through conjunction with the spiritual; and the spiritual is nothing again except by direct living derivation from the divine. That is what all sanctification means. All blessing, whether in eternity or time, means that. It is the benediction of the Lord, proceeding from the fullness of life in the Lord himself, and descending from him, as the very power of his own

reflection to see that the case involves in it far more than this. Where minds of every order, young and old, rude and educated, savage and civilized, come together, as they do all the world over and through all ages of the world, in such a conception as this, so as not to be even aware generally of any comparison or metaphor whatever in speaking of the mind or soul as nourished by inward food—what can it possibly mean less than the living sense of a true interior communication between the two orders of existence thus correlated, which goes immensely deeper than the notion of any mere outward resemblance such as is implied by comparison or metaphor in the common view?

Indeed the more we look into the matter, the more we shall find that the force of all true comparison and figure of speech, resolves itself in the end into such under-sense of the world's life, as the only sufficient key for what comes into view on its surface. Thus every genuine comparison carries in itself a latent parable. This is eminently the case with all the tropical language of the Bible; as how indeed should it not be, if the mind of God, comprehensive of all truth in its universality and not merely in its particulars, be actually that which makes the inspiration of the Bible as we profess to believe it? But all genuine poetry, also, in its lower degree, addresses itself mainly to the interior inner sense of the world in the same way; and here is just the difference, between poets who have the true *poietic* or creative faculty, and poets who have no such faculty, but only in place of it the poor art of garnishing the outside of things with their own conceits and fancies.

life, through all heavens, down to the uttermost parts of the earth.

What has now been said may enable us to understand the petition, *Give us this day our daily bread.* It has been made a question, whether the prayer should be taken as referring altogether to mere natural food, or as meaning also something higher; and every such higher regard, in any case, has been commonly held to be a sort of secondary sense at best, derived from the other in the way of metaphor or ordinary figure of speech. But the relation of spiritual to natural is never any such mere metaphor or trope. The trope always inverts the true order of natural and spiritual, by making the natural to be first and the spiritual second; and is thus in truth nothing but a turning of the natural in one form into the natural in another form, which as such never reaches the sense of the real spiritual at all. The actual relation between the two orders of existence, nature and spirit, is always and at every point just the reverse of this; the spiritual first, inmost, primordially substantial and real; the natural secondary, outmost, phenomenally transient, and universally dependent on the spiritual every moment for any shadow of existence it may seem to have in its own right. The case being so, we may see what a madness it is with our natural science to make all of nature, as it commonly does, and nothing of spirit, or to dream of mastering the mystery of spirit by the outside dissection of nature in the study of God's universe. A task, desperate as the passing of a camel through a needle's eye! But must we not count it then a still greater insanity, to apply any such inversion of order to the interpretation of God's word, which by general confession is held to be the very presence of the divine itself under cover of human speech? Can the natural here be primary anywhere, and the spiritual only secondary and subordinate? Must not any imagination of that sort subvert effectually the very idea of sacred Scripture, the whole doctrine of inspiration? *

* Inspiration means the mind or word of the living God. That can never be something dead. It lives and abides for ever. The living presence and

Apply this now to the point before us; and we may readily see what is the necessary sense of the prayer, Give us this day our daily bread. It does not exclude the thought of bodily food. The spiritual in a man never shuts out the natural in that mechanical way. On the contrary it needs and demands the natural; but then always only under the view of subordinate living coherence with the proper pre-eminence of the spiritual, whereby the natural shall be found to have in it the life of the spiritual as its own life. Nothing less than this, we have already seen to be the wide scriptural idea of bread or food. It is comprehensive of natural food, intellectual food, and spiritual celestial food—the bread of angels; but of these in the order of the several lives, which are thus supported in man, that he may be a true image of God unto everlasting life. In this order, spiritual bread is prior and natural bread posterior; as the soul is first, and the body second in our common human constitution. So the angels of course see the case in the light of

power of the Lord are in it perpetually. It is so in nature. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. Were they thus made in the beginning, and then left to exist afterwards of and from themselves? Nay verily; such a thought is the very madness of atheism. The word is still in them at every point as their living soul; so that all visible and material things are not only outward signs and tokens of things invisible and eternal, but the actual expression of such things, just as a man's bodily face is the express image of his soul. And what shall we say then of the mind of God in his word, as we have this not only once spoken but enduringly present in the Bible? Is that to be considered living or dead—a transient breath only of common human speech, or a divine "word forever settled in heaven"? On the answer of our inmost heart to that crucial question turns the whole worth of our profession of faith in the doctrine of inspiration. And if the outward side of nature be for its spiritual side what we have just seen, not a dead monumental remembrancer of this simply in any way, but its living, speaking mirror, as the body is of the soul, who believing in the Bible, will dare to say that the relation between outward and inward here can be any less vital and vivific? And in that case, from which side of the composite creation, body or soul, outward natural letter or inward living spirit, must the interpretation of God's Word proceed, if it is to be ever rational or truly sane? In the light of this solemn thought, we think of our modern vaunted science of biblical hermeneutics, and cannot help feeling with deep sadness, "*Thou art weighed in the balances, and art found wanting!*"

heaven; and so must it be regarded then everywhere by the Bible also, if this be indeed descended from the very light of heaven (which inspiration means), and be not a mere *ignis fatuus* of earth dancing before the distempered vision of men in the name of such light.

And most of all, we may say, is it rationally unthinkable, that the Lord's Prayer, that wonderful synopsis of the kingdom of God, the NEW CREATION in broad distinction from the old, should be guilty of any such anachronism, as would be implied by allowing the merely natural to appear in it anywhere, under any other view than as something wholly subservient to the true idea of this kingdom in its proper supernatural character and form.

No one can stand in the bosom of the Prayer itself, having in him any sense of the living inspiration which breathes in it still from the Incarnate Word by which it was first spoken, without feeling it to be from beginning to end, the living testimony of Jesus Christ, the very presence of the kingdom of heaven itself, moving in perpetual progress from its *alpha* in the Lord to its *omega* in the Lord. All starts in himself as the manifestation of the Father, in whom only God is knowable or approachable for men. The address, therefore, *Our Father who art in heaven*, can have properly no other object than his own glorified humanity. Outside of that, God can be for men only an abstraction, an unreality, a mere mental figment, and so of course an idolatry. Hence it follows, *Hallowed be thy Name*. No earnest student of the Bible needs to be told what this name means. A thousand passages show it to have but one sense. It is God revealed or made known in Christ. Not through any outward revelation simply; for that would mean nothing. But through a real letting down of the Divine into the human in Christ, whereby this should become a living transcript and mirror of the Divine (as the old church fathers were fond of putting it), into which men gazing then by the vision of faith might be changed into the same image, from glory to glory, as by the Spirit of the Lord. All which is signified in-

deed in those words of our blessed Lord where he says: "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested THY NAME unto the men which thou gavest me out of the world" (John xvii. 4-6). Here, as we can plainly see, the glorification of Christ's humanity is the manifesting or showing forth of the Father's name; which is declared to be, at the same time, the "finishing of the work" for which Christ came into the world. And thus it is that the continuous glorification or hallowing of this name in heaven and on earth becomes of itself the highest conception we can form of the new creation, or universal reign of righteousness and salvation, of which Jesus Christ is at once both the origin and the end.

Hence accordingly the next petition, *Thy kingdom come*; and then immediately, in descending order, *Thy will be done in earth as it is in heaven*. The will of God thus done in heaven is itself the very substance of heaven, and so then of course the very substance of the same kingdom among men on the earth. And this can mean nothing less than life from the Lord in such doing of his will; since his will can have no substance that is not life in its inmost essence. In and by that life the angels live; it is for them evermore the very bread of heaven, not figuratively but most really and truly, as we have it symbolized in the manna with which the Israelites were fed of old in the wilderness.

And who now, with any sense of this in his mind, can help seeing that the petition next following in the Lord's Prayer, *Give us this day our daily bread*, must have for its object immediately and directly only the same celestial sense. It regards food, not in its ultimate mundane degree, but in its highest spiritual degree; from whence only any true vitalizing force can descend into what is mundane. The petition means: Give us continually the aliment by which the angels live, that we may do thy will as they do it, and thus have the kingdom of

God brought into us more and more as righteousness, peace and joy in the Holy Ghost. Let no one say that this is to resolve the idea of food into sheer abstraction. The will of God in the angels, as we have just seen, is no abstraction, no notion of their own simply in regard to divine truth and right; but positive living substance, of such sort that through the doing of the same it can be incorporated into their very inmost being, and so nourish them unto everlasting life. But we have a still higher example here than that of the angels, to lift us above the gross carnality of our common human thinking on this subject. Our blessed Lord himself, in the days of his flesh, found real substantial sustenance by appropriating to himself the divine will in the same way. "I have meat to eat," we hear him saying on one occasion, "that ye know not of. My meat is to DO THE WILL of him that sent me, and to finish his work" (John iv. 32-34). And so he tells us again: "I came down from heaven, not to do mine own will, but the will of the Father that sent me" (John vi. 38). This means no such miserable outside office work as our commentators too commonly make of it; but a progressive growing of the human side of his life into the divine side, so that these became at last, in and by his glorification, fully of one constitution and measure; according to the clause in the Athanasian Creed, "As the reasonable soul and flesh is one man, so God and man is one Christ." Not two Christs, as in the Nestorian heresy.*

* Among the various, we will not say absolutely false, but deplorably inadequate conceptions of the gospel, which narrow and lame the full sense of it with our different churches at this time, none is more melancholy perhaps than the general shade which is cast upon the significance of his GLORIFICATION. If anything in the world is clear, it would seem to be this plain testimony of the Holy Scriptures, extending from Genesis to the Apocalypse, that our Lord's human life in the world, his glorious incarnation, was not a stationary wonder at any point, but a real progression, (like all real human life), by which, through successive stages, he wrought out, by and of himself, the full union of the human with the divine in his own person; all this, only through measureless temptation, conflict, sorrow, and victory, ending in his passion on the cross; and thus only by his glorification "finished the work" which he had come into the world to do, and so made it possible for men to

And this celestial food now, the bread of angels, the bread of life, which our Saviour calls his "flesh given for the life of the world," and of which he says, "he that cometh to me shall never hunger, and he that believeth on me shall never thirst"; this self-same food it is, we say, and no other, which is signified and sealed for our use in the holy sacrament of the Lord's supper under its simple symbols of bread and wine.

These symbols were not something new in the institution of the Lord's supper. They had been in use for the same general purpose long before; and it is only by considering this previous use, that we can at all rightly appreciate their full spiritual significance in the Christian sacrament. We find them brought prominently into view in the solemn religious service performed by Melchizedek, king of Salem, on the occasion of Abram's return from the slaughter of the kings as narrated in the 14th chapter of Genesis. This "priest of the most high God," it is written, representing in its decadence an older and far better dispensation of revealed religion than the Jewish, "brought

be saved in the sense of his own declaration: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." What does such language mean, if not that the whole Gospel is comprehended in the manifestation of God, brought to pass in the accomplished glorification of Christ's humanity as it could be in no other way? This was the supreme object of his incarnation. "To this end was I born" he says, "and for this cause came I into the world, that I might bear witness to the truth." Whatever may be said of other doctrines then, they can have no real worth or force except by comprehension in what he himself makes to be the sum of all when he says, "Father, glorify thy Son that thy Son also may glorify thee." This is the doctrine of all doctrines; the article, we may truly say, of a standing or falling church. But how little, alas, we hear of it in our evangelical pulpits and schools at this time. Our Christianity is weak for the want of it; and can have no strength against the "armies of the aliens" (infidel science and Roman superstition), so long as this want endures. That is the *revival* the church now needs; and it can come only from the Lord, as a new epiphany through his Word; as the prophet of old prays: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth;—to make thy name known to thine adversaries, that the nations may tremble at thy presence!"

forth BREAD AND WINE," and made them the medium of a holy spiritual intercommunication between the patriarch and the God whose minister he was; using for the solemnity such grand eucharistic words, as in their supreme sense can be understood most assuredly only of the great captain of our salvation, Jesus Christ. "He blessed him," we are told, "and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand." And Abram, it is added, "gave him tithes of all." Who, with any faith in God's Word, can help feeling, under the effulgent light especially of the 110th Psalm, and the use which is made of it in the 7th chapter of the Epistle to the Hebrews, how all this looks from that remote antiquity directly to the communion between the glorified Christ (possessor of all power in heaven and in earth, Matth. xxviii. 18), and his redeemed people to the end of time! And who then in the sense of that, can help feeling also the profound parable which lies in the elements of bread and wine, as they go here to make up together the idea of that divine food, by which alone through Christ communion of men with God in the way of life can be maintained? The parable does not start with Judaism. It belongs to the *origines sacre* of all heaven-descended religion, far back of that heavily beclouded dispensation. And that vast antiquity of itself shows the sign here as related to the thing signified, to be more than a mere arbitrary hieroglyphic. No *genuine* parable is ever that only. The significance of all parables rests in a real, and not simply imaginary or notional correspondence between the natural and the spiritual, as they are made to come together always in their constitution.

Coming down to the Jewish economy, we find ourselves confronted with the old idea of celestial food, under cover of material food, in all manner of ways. The Passover of course, in this view, is of central significance; out of which, as we know, springs immediately the institution of the Lord's supper, summing up finally the sense of the entire Jewish worship, and

thus bringing it to its full end in Christ. Here the flesh and blood of the paschal lamb occupy the foreground in the sacred picture; but it included, we know, both bread and wine also, the germs of the coming Christian sacrament. And the soul of the entire service, as it is also of this Christian sacrament, was the idea of living fellowship with God through spiritual food derived from himself for that purpose, and here symbolized by the material elements of the paschal feast.

And what other than this evangelical sense is it that looks out upon us from heaven, through the universal sacrificial system of the Old Testament. The altar of burnt offering and the altar of incense, the daily morning and evening sacrifice, the holocausts and endless other offerings, were they not all one vast scheme of pictorial worship, significant of incorporation with the life of God, the substance of heaven, by and through the bread of God which in the fulness of time was to come down from heaven in his Son Jesus Christ (John vi. 33, 51). And here again, it must not be forgotten, we have in addition to these offerings of flesh and blood, another class of offerings consisting of bread and wine, and going as it were hand in hand with them, to make their sense whole and complete. So ultimately, the system culminates in the table of the shew bread in the holy place, with its frankincense and wine, and its twelve loaves answering to the twelve tribes of Israel, which the priests in behalf of the tribes were to eat in the holy place every week as an offering "most holy unto the Lord."

It would carry us too far, to go here into any particular consideration of the manna, provided miraculously for the sustenance of the natural life of the Israelites in the wilderness. What it signified mystically is set forth so plainly in the New Testament, and with such emphasis especially by our Lord himself in the 6th chapter of St. John's Gospel, that there can be no room for question or doubt in regard to its meaning. And what is thus true of the manna, is no less true of its companion miracle, the water from the rock in Horeb. Here we have the element of water in place of the element of wine;

but the general mystical meaning is the same, though not without a particular difference which it is not necessary here to notice. "Baptized unto Moses in the cloud and in the sea," the Israelites, we are told, "did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ" (1 Cor. x. 2-4.)

So universally throughout the Old Testament, we have this two-fold representation of meat and drink brought into view, to signify the aliment of the soul, the true spiritual bread of life, which is always represented, at the same time as being nothing less than a real communication of life to men from the Lord himself. Of which it may be sufficient to quote here that one classic example: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Is. lv. 1, 2).

And to all this prefiguration and prophecy, the "testimony of Jesus," in the interior sense of the Old Testament, comes responsively then the open voice of the "faithful and true witness" himself in the New Testament: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." "If any man thirst let him come unto me, and drink." "Let him that is athirst come; and whosoever will, let him take the water of life freely" (John vi. 35, 57; vii. 37; Rev. xxii. 17).

In the Lord's supper, as already intimated, the Old Testament ritualism passes away as a scroll through the finished work of our Lord Jesus Christ. But not one jot or tittle of its interior sense, as he himself assures us, has been allowed to fail. All is fulfilled, and made of perennial force, in his kingdom; -

and thus it is, that in this simple institution, all the rays of heavenly light which we have found bearing on the great subject before us, from the earliest time, converge at last, as with a blaze of glory, in what is felt at once to be here their true focus. The universal sense of all meets us in the words: "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matth. xxvi. 26-29).

The meaning of the holy sacrament, then, is sufficiently plain. It is intended to actualize, or make real, for the disciples of Christ, the idea of that spiritual nourishment or food (both as meat and drink), which according to the universal testimony of the Bible can be nothing less ever than real participation in the life of the Lord himself. The life, we say, is spiritual; not natural, and still less corporeal; and therefore not to be thought of for a moment as bound in any way in the material elements employed for its sacramental representation. But still not for this reason any less substantial, but only far more substantial, far more objectively real, than all natural or material existence. For it is the *word of God* divinely joined with the elements which makes the sacrament, according to the ancient Christian fathers; and this word, proceeding out of the mouth of the Lord, wherever it is found, hath that life in it by which only it is possible for men to live.*

* "*Accedit verbum ad elementum et fit sacramentum.*" For the right understanding of the holy sacraments, no key is more useful than the patristic aphorism here quoted; only all depends in the case on our being able to enter into the patristic sense of the *word of God*, then, as distinguished from the far lower sense in which this is too commonly understood by our modern exegesis. The word of God in the general modern view is looked upon as only a human word, that is, as the divine let down into human thought and human speech, these having the power of the divine in them at best in the way only of out-

The food, in one word, which is thus set before us on the Lord's table (whether we say *table* or altar here does not come to much), is the love and wisdom of the Lord, which together constitute the being of God, and which in the measure of his capacity for their conjunct reception constitute the being of man also, so that without them there can be no true human being for any man. Made in the image of God, men have in them two fundamental faculties or possibilities for such double reception, namely, will and intelligence; will for the admission of the divine love, which is essentially what good means, and intelligence for the admission of the divine wisdom, which is essentially what truth means. These are related as essence and form, inward and outward; the will as love always governing the understanding as truth; while in their union they form the only positive substance of every man; which is determined then wholly by what of life, in such double form, he is found to have in him from the Lord. And thus it is that his mind and soul live only and always, not from himself, but from what thus flows into him from the Lord, in such spiritual form, just as

ward fiat, breathed over them rather than into them as a real inspiration from heaven. Thought of in that way, the word of God joined to a sacrament can mean no more than its supposed divine appointment; which leaves the elements to their own nature; and then we have either fetichism or cold abstract intellectualism. But in the mind of the early Christians the word of God was immeasurably more than that. Its procession from the mouth of the Lord, was for them a continuous going forth of life from the Lord; and when it was thought of in this view as joined by the Lord himself to his holy sacraments, it was thought of as the living soul of these sacraments through all time. In our past controversies with regard to baptism and the Lord's supper, we may not have done justice always to what must be considered in this way the true and real pre-eminence of the Word above all sacraments. In contending for the faith delivered to the saints in regard to the sacraments, we may have failed to intone properly what the presence of the Lord in his Word means, without which there is no room to conceive of his presence among men in any other form. Should this have been so, let us trust that it may be so no longer; while we unite mind and heart in seeking an understanding of divine inspiration better than that which now too commonly prevails, and join one and all, on bended knee, in the daily prayer, "Open thou mine eyes, O Lord, that I may behold wondrous things out of thy law."

really as his body is fed and nourished by food similarly received and appropriated in natural form. This also, as we know, only from the Lord, whose word perennially present in the food gives it such natural force. For in him, corporeally, naturally, and spiritually, in like degree and measure, we all live, move, and have our being.

We find it hard to conceive of our intellectual and spiritual life in this way; but only because the spiritual world has for us commonly no objective substantiality, answering at all to our sense of reality in the outward natural world. To speak of love and wisdom, of the good and true, as positive substances, having in them the very essence of life itself, in God first, and then from God in angels and in men, strikes our mundane thought as absurd. True, the Bible is full of just such utterances; and our Christian creeds echo more or less distinctly the same mystical voice; and in our better moments we may seem to respond to it with some faint inward amen. But as a general thing, we do not believe a word of it. When our Saviour says, "The words that I speak unto you, they are spirit and they are life;" that is, they have in them the very substance of eternal life; our impulse is at once to reply: "Oh, no; they cannot possibly be that; they are only abstractions, voices in the air, figures of speech, to be got rid of by the science of hermeneutics; this is an hard saying, who can hear it?"

For all this, however, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Of all things real in the universe, the most absolutely real and substantial is the Word of God; which means the love of God dwelling in his will, and the wisdom or intelligence of God going forth from his love as truth, thought, speech, order, law; by which only, and in which, all things consist, and are what they are. And how is it to be imagined then for a moment, that angels or men should ever have in them any real being and life, except through comprehension in these ground factors of creation, the Divine love and the Divine wisdom, whose perfect union in the glorified Christ offers to our faith the full concep-

tion of the Christian redemption. That redemption holds supremely in the incarnate Word, thus glorified through the boundless sorrows of our Lord going before; and in this view it is the veritable spiritual food of which our Lord speaks, when he calls himself the bread of life; which he teaches us to pray for in the petition, Give us this day our daily bread; and which he offers to us continually in his holy sacrament, under the cover of bread and wine, through the affecting words: "*Take, eat, this is my body; Drink ye; this is my blood of the new testament, which is shed for many for the remission of sins.*"

And how is it now that we are to approach the table of the Lord in his holy supper, so as to prove in ourselves what is that good, and acceptable, and perfect will of God, which is here brought near to us for such heavenly use? In other words, how are we to draw nigh to God through the outer court of the sacrament, in such sort that he shall draw nigh to us from its interior sanctuary (the holy of holies), inspiring into our souls from beyond the veil, and through the invisible presence of his holy angels, something of the very life of heaven itself, as the angels know it and find in it their eternal joy?

We answer, in the first place: Not by any activity from ourselves thrown into the sacrament, in the sense of that old Jewish question, "What shall we do that we might work the works of God?" which means simply, How shall we handle God's power and agency instrumentally, like electricity or steam, for our own service and benefit? Alas, how much of our Christian creed and worship resolves itself at last into what we thus dream of putting into divine things from our own intelligence and will, instead of yielding ourselves to the actual power of divine things as they are in themselves. So the Israelites must operate the manna to suit themselves (Ex. xvi. 20, 27, 28). And so even Moses must sin along with the people at large, when he smote the rock in Kadesh, with that impetuous speech, Hear now, ye rebels, must *we* fetch you water out of this rock? That was the temptation of which God says:

I proved thee at the waters of Meribah (Numb. xx. 7-13; Ps. lxxxi. 7).

But to the question, How shall we come before the Lord in this sacrament? we answer again in the second place: Not by virtue of any magical efficacy supposed to be lodged in the outward form of the sacrament itself. There can be no such power of the natural over the spiritual anywhere, that the natural may be said to rule the spiritual in its own right. The spiritual can never be thus imprisoned, or *banned*, in the bosom of the mere natural. That is the conception of a fetisch; and all worship turned to such an object is idolatry, and as the sin of witchcraft. The water in baptism can never be in this way the principle or efficient of regeneration; and just as little can the bread and wine in the Lord's supper be ever in themselves what they sacramentally represent, namely, the glorified life of the Lord, which he calls the bread of heaven, and also the living bread brought down from heaven in his own person, "that a man may eat thereof and not die."

How then, we repeat the question, are we to "come before the Lord and bow ourselves before the high God" in this holy sacrament; so as to avoid both of the two errors now mentioned—the self-activity of mere will-worship on the one side, and the stock-passivity of mere blind superstition on the other side—and thus find in the sacrament what our Lord himself makes it to be, the communion of his own body and blood unto everlasting life?

The general answer is simple enough. We are to come by repentance and faith. But, alas, both these ideas are wonderfully mystified for most of us by our reigning worldliness and false theology. What is repentance? It is knowing, acknowledging, and inwardly feeling, that we are involved in spiritual evils or sins; in earnestly desiring to be delivered from them; and in seriously proposing to obtain such deliverance by ceasing to do evil and learning to do good, with our eyes turned steadily toward the Lord, from whom only we can ever have truly any such expectation. And who may not see that such looking to the

Lord is then just what is to be understood by faith, which is thus the indispensable accompaniment and complement of repentance? For in truth they go ever hand in hand together. There can be no true repentance without faith; and so neither can there be any true faith without repentance. And what both together mean in the case of the holy sacrament now before us, is sufficiently plain. It is nothing less, indeed, than the living reconciliation of those seemingly contradictory alternatives, which we have just seen to be in their dead abstraction alike fatal to the true idea of the sacrament from opposite sides. Repentance sinks into nothing the thought of all self-operation on our part in the Christian mystery; and faith owns the supernatural operation of the Lord in it as strictly all in all; while this is recognized at the same time, however, in its only rational view, as being not outwardly magical in any sense, but an actual coming down of the divine from its higher sphere into the real life-sphere of the human.

It is not our theoretical doctrine of the holy sacrament, therefore, our notion of the manner of Christ's living presence in its outward symbols, that can in any case bring us into the actual experience of its quickening power. This may be more orthodox with some and with others less orthodox intellectually; but that difference need not affect at all the acceptable and effectual use of the sacrament; just because in the end, it is not doctrine intellectually considered, but the life of doctrine, as this reigns in the will, which can ever bring with it any real appropriation of the love of the Lord. And that love of the Lord thus flowing into the soul, is itself real conjunction with the divine life, which is LOVE (1 John iv. 8), and therefore the inmost conception we can possibly have of the substantial spiritual food by which only men or angels can be nourished unto everlasting life. Our speculative orthodoxy can never bring us to that. On the contrary, there is the greatest danger always that it may lead us in the full contrary direction. It is on the pure in heart, and not on the strong in theological speculation, that the benediction is pronounced, They shall see God. Unto

babes in the kingdom of God things are revealed, which are hidden from the wise and prudent. It was the children who welcomed the Lord into his temple, with their glad Hosanna to the Son of David; when the chief priests and scribes saw in the occasion only matter for sore offence, and drew upon themselves that withering castigation, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. xxi. 15, 16; Ps. viii. 2).

Let us take all this properly to heart. "Whosoever shall not receive the kingdom of God as a little child," it is said, "shall in nowise enter therein" (Luke xviii. 17). If that be true of Christian life and worship generally, it should be considered most especially true of our central worship in the sacrament of the Lord's supper, the key-stone that binds all else together, the holy of holies, where we come most directly before the Lord enthroned on the mercy-seat, and between the wings of the cherubim. Here, if ever, the innocence, the simplicity, the charity, the self-oblivion, of little children, is the only attitude that can comport at all with the solemnity of the transaction with which we are engaged. For what does the transaction mean? Heaven open; the angels of God ascending and descending upon the Son of man in the sacrament of his own living presence. Himself the supreme sense of all, and the fulness of eternal life for his universal kingdom. His worshipping church on earth in the posture of purely and wholly passive reception, with only the sense of spiritual hunger and thirst, opening the soul for the food of angels thus proffered for its use without money and without price. Coming thus to the holy sacrament, with full apprehension of our own ignorance, weakness, misery, and sin, and looking with faith to the Lord of the sacrament, who fulfils the internal sense of it in heaven, we place ourselves in real communication with the heavenly side of the transaction. We partake of the elements as natural food, with faith directed toward what they represent, and correspond with, as spiritual food; and so far as we do that, in childlike trust and simplicity, we may be very sure

that the Lord will not fail to actualize within our souls (in a way transcending all natural perception or thought), the mystery of his own words: "He that eateth me, even he shall live by me. Because I live, ye shall live also. I am the vine, ye are the branches: abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me."

Even so, come, Lord Jesus. Amen.

APPENDIX.

In the way of general note to the foregoing discourse, we add here some loosely connected observations on certain doctrinal topics, having relation, not so much to separate points in the discourse, as to the subject of it in its whole view.

I. The GLORIFICATION of our Lord's humanity has been spoken of as the cardinal truth of the gospel. It is so set forth in the Old Testament and in the New. We may safely say that neither the Jewish ritual, nor the Jewish history, nor the psalms, nor the prophecies, are at all intelligible, without it; and it is thus emphatically what is to be understood by the language of our Lord, when he says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17, 18). So again: "O fools and slow of heart, to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to ENTER INTO HIS GLORY?—Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to RISE FROM THE DEAD the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv. 25, 26, 45, 46, 47). This is plain, and it can have but one meaning; namely, that the Old Testament and the New Testament

have inwardly one and the same sense, and that this one and universal sense comes to its whole completion in the glorification of the humanity of our Lord into full oneness with his divinity; by which his "coming out from the Father" became for both in this view a full "returning again to the Father," according to the mystery of his own prayer, "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John xvi. 28; xvii. 5). Other things come in also of course for their verification in the light of the gospel thus thrown back upon the Old Testament, to the extent even of such apparently unmeaning outward incidentals, as "Out of Egypt have I called my son"—"He shall be called a Nazarene"—and other particulars of like sort, on which so much silly commentary has been wasted;* but all else is plainly part only of the general movement, by which the life of Christ in the world was steadily determined throughout to his coming glorification, as the one great scope and purpose of his manifestation in the flesh. So the mystery of godliness is made to run its course by St. Paul: "God manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, RECEIVED UP INTO GLORY." (1 Tim. iii. 16).

II. The whole power of the Christian faith resolves itself, in that way, into the ability of seeing and owning the glorification of the Lord Jesus Christ: as he himself says after his resurrection in the soul-stirring words: "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. Go ye therefore and teach all nations; and, lo, I am with you alway, even unto the end of the world." His kingdom starts there. All the realities and verities of his kingdom reveal themselves there, first of all, in himself, as head over all things to the Church; so that they cannot be seen and inwardly acknowledged at all as objects of faith, except in the light of what he has thus become as the

* And which might almost seem, indeed, to be in the sacred text, for the very purpose of stultifying the false view of inspiration, which underlies all such merely naturalistic trifling with the word of God.

alpha and omega of the new creation. It belongs to the very nature of Christian faith, accordingly, that it should draw its life directly from the living Christ himself, thus seen in his glory, according to what is said, "In thy light we shall see light;" and again, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." So that Peter's faith (Matt. xvi. 16, 17) is signalized just for this, that it was an overpowering sense of the divine majesty of Christ, revealed in him from the presence of the Lord himself without any outside teaching or reflection. His faith might take in much of knowledge and doctrine afterwards which was not then in his mind; but only by virtue of this first central confession; which thus became necessarily the rock, whereon all else must be built, that should go to make up in him the full structure of the Christian life. And so it is with every true Christian still. The soul of all doctrines is found only in the power of believing in the everlasting, glorified Christ.

Only by virtue of this faith can we believe for example, the being of God, his tri-unity, the creation of the world by God, divine providence, the atonement, regeneration, the inspiration of holy scripture. We may indeed receive these and other truths of revelation intellectually, and seem to ourselves to hold them on rational evidence. They may be in us scientifically, systematically, rationally, and even sentimentally. We may preach them, contend for them, and think that we do well to be angry with all who refuse to see them as we ourselves do. But with all this, if they be not seen in the celestial light of our Lord's glorification, they will not be seen by us really at all. They will not be in us as actual truths, but only as imperfect phantoms of truth; for the simple reason that they will have no life in them. That is the necessary character of all that belongs to the mere understanding, before this comes to be vitalized and energized by love and affection infused into it from the will, felt as a force determined toward action. It was to such mental *believers* that our Saviour said, "If ye continue

in my word,* then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John viii. 31, 32). So in another place: "My doctrine is not mine, but his that sent me. If any man will do his will"—literally, will to do his will—"he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii. 16, 17). It is not outward knowing then, nor yet outward willing merely, as it may be called—that is, willing from interest or motive other than God's will itself—which can ever make divine doctrine or truth real and living for any man; but only WILLING TO DO God's will, out of regard to this will itself, as made known by his spoken word. Short of this truth or doctrine in a man's understanding is not in him properly at all; it is not appropriated to him as any part of his life, but is in him at best only as food from without capable of such appropriation, but waiting for the law of life from within to convert it really to any such use. Only the will of the Lord as love, abiding always in his word, and meeting from within the otherwise only outward faith which a man may have in the truths of the word, can ever quicken this faith into true heavenly vitality, and at the same time glorify the word into the full light of its own divine inspiration.

III. It is an old controversy whether faith or charity should be regarded as first in religion; and outside of religion, it has been similarly debated whether truth or good should be allowed such primacy in man's life. At bottom it is the question,

* Literally, if ye *abide* in my word; the same term that is used John xv. 4, 5, 6, 7; where the sense is fixed by the analogy of the union between the vine and its branches; and where also it is plain that the *word* or *words* of Christ can only mean himself living in his own speech or spoken will. Why in John xv. 9, again, should our version substitute "continue" for "abide," as used in the context both before and after? when it is clear that the love of God there spoken of as the bond of his union with Christ and his people, is nothing less than the living active power of his WILL in his commandments or word. "If ye keep my commandments," it is said, "ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." Altogether, the substitution of *continuing* for *abiding*, in the case of this whole mystery, is unfortunate; it has the effect of externalizing it, and thus hiding its true inward sense.

which of the two ground factors of the human mind, the understanding or the will, is to be considered chief or central in its constitution. All sound psychology assigns this distinction to the will. But it is wonderful how, nevertheless, the opposite view is all the time ready to assert itself practically, making the intellectual side of our life to be first and its voluntary or affectional side second, both in the secular view and in the religious. Science and learning, in this way, are held to be all-sufficient for the world's affairs; and education in our schools is made to resolve itself entirely into what is merely intellectual culture; under the notion that the knowledge of truth so taken into the mind, is all that the young need to make them good, and virtuous, and wise, and to qualify them for acting their part properly in their generation. The madness of this in the secular order beggars all description. But what less is it in the sphere of religion, when faith as bare intelligence is allowed to exalt itself in the same way, over charity or love as the source of good works in the will? Justification by faith involves a great truth over against justification by works, considered as of man himself, and carrying in them the notion of self-merit. Such works are dead; just because they proceed from the love of self and the world, which is directly antipodal to the love of the Lord, the only source of any life for the human spirit. But faith, as the mere intellectual apprehension of divine truth in no conjunction with this heavenly life—that is, *faith without works*, as St. James puts it—is also dead; and therefore of no worth. It is in reality no faith, and the divine truth it lays hold of in that way is in reality no truth. Only “faith which works by love” (Gal. v. 6), can be living faith, and then the life is not from the faith as such, but from the love of God which is in it through the will. “Now abideth faith, hope, charity, these three,” it is said; “but the greatest of these is charity” (1 Cor. xiii. 13). It might seem as if faith must be the original principle of the Christian life, because it is here mentioned first, and actually appears first in the process of our regeneration. But the end, here as everywhere, is in fact the

beginning. It is like the progressive development of leaf, flower, and fruit, in all plant life, where foliage and efflorescence are but stages, through which the life of the fruit works from the beginning to bring itself to pass. So faith in the mere understanding first, by virtue of the divine force of the truth which is in it as the word of God, finds itself gradually lifted more and more into positive communion with the interior light-sphere of the word, as this proceeds from the Lord of life and glory himself; brightens thus into Christian hope; and through this comes to full fruitage finally, in that which has been all along the inward scope and power of the movement, "charity out of a pure heart and of a good conscience and of faith unfeigned" (1 Tim. i. 5).

IV. The glorification of Christ, making him to be head over all things to the Church, is not only the power of all righteousness and salvation in his kingdom, but becomes in that view necessarily the prototypal pattern also of all that enters into the constitution of this kingdom, both in the Church at large and in individual believers. "Behold, I make all things new," it is said. "I create new heavens and a new earth; and the former shall not be remembered, nor come into mind" (Rev. xxi. 5; Is. lxvi. 17). A new spiritual creation of course, that means; transcending the whole order of things going before, and proceeding, not as doctrine but as living reality, from him who is the alpha and omega of the whole, by virtue of the all-power in heaven and in earth to which he has been advanced through his human glorification. The new order of life thus brought into the world is what is expressed comprehensively by the term regeneration, in the sense of our Saviour's discourse with Nicodemus. It is not just of one sense with our Lord's glorification; for there must ever be an infinite distance between what belongs to him, and what belongs to angels or men. But there is a real correspondence, nevertheless, between the work which he wrought in himself, that "being made perfect he might become the author of eternal salvation unto all that obey him" (Heb. v. 9), and the work by which then such

as obey him are made to have part in this salvation. Their spiritual new birth, running all through their life, is an image and counterpart of his quickening or vivification in the spirit—in virtue of which he says, “I, if I be lifted up, will draw all men unto me.” Hence it is that the glorification of Christ becomes the necessary key, for the right understanding of man’s regeneration; as this throws light back also again on the mystery of the glorification. So that it must ever be a very poor theology, as well as a very poor practical Christianity, which has not yet been awakened to any lively interest in the study of the two mysteries under this reciprocal view.

V. And what shall we say then of that theology and Christianity, which can find no room for the glorified Christ in the Holy Scriptures, the inmost sense of which, we are told, he came into the world to fulfil? Must all things that enter into his kingdom undergo spiritual change; so that the very truths of heaven itself may be said to need regeneration in men before they can enter as living stones (and not as dead) into the structure of the New Jerusalem; and yet the Word of God itself, from which all these truths are derived be held to the ceremonies of its merely natural sense, as if the living should be sought forever among the dead, and the Lord were not himself the inspiration of his own Word in any real way whatever!

Those who remember our article on *Sacred Hermeneutics*, published in the *MERCERSBURG REVIEW* for January, 1878, will understand the meaning of this general interrogation; though it is quite possible all may not be prepared to appreciate fully the significance of it in the present connection. The importance of this subject, however, is so great, that we offer no apology for bringing it here again under notice; especially as we feel deeply, whether others see it or not, that so long as the *eidolon* of naturalism continues to reign in our doctrine of inspiration, and to sway its sceptre from thence over our biblical exegesis and theology, the spiritualities of religion, on which we have been insisting in our present article, are not likely to find much serious consideration.

Just at the present time a good opportunity is offered for fixing attention intelligently on the low view of the Scriptures to which we refer, by the proceedings of the late so-called *Prophetic Conference* in New York; which were all based, as we learn, on a carefully prepared digest of first principles, bearing directly on this very subject. The meeting was highly respectable; and the object which drew it together deserves to be spoken of only with commendation. We, too, believe in the second coming of Christ, and look for it as the great hope of Israel in the gathering tribulation of these last times. Our business now, however, is not with the meeting or its doings; but only with its openly professed theory of biblical interpretation; for the popular trial of which, as we have said, it presents so favorable an occasion.

The Conference in its proceedings, affirms and assumes three fundamental propositions, as being of what it holds to be axiomatic force for all its discussions. *First*: The authority of Holy Scripture is the basis of all knowledge that Christ will in any way return to this earth; *Secondly*: The language of Holy Scripture is the source of all information concerning both the matter and the manner of his return; *Thirdly*: The ordinary laws of language are the instruments by which we are to construe for this purpose what God speaks in the Bible. Allowing the first two of these propositions to pass now unchallenged, although we *feel* very distinctly that they also are not free from latent error—we join issue here openly and boldly with the third, and pronounce it wholly irreconcilable with the idea of any true celestial inspiration in the Word of God.

To show that this is no rash or inconsiderate charge, we quote from the document in question the following passage, in which the mere human character of the Bible is made to overshadow its divine character altogether; showing how easy it is for pietism to join hands with rationalism, as has often been remarked, even while ostensibly making war upon it.

Speaking of the last of the three postulates just mentioned, the paper says: "But for the mystical, spiritualizing school of

expositors we should have no need to do more than state this proposition. It would seem to be involved in the popular character of our Bible. Not in cipher, hieroglyphic, or cabalistic signs; but in the language and dialect of living men, with which grammar, rhetoric, and logic can closely deal, has God made known his purposes to us. There is no esoteric sense between the lines and beneath the letter. Spiritual discernment is a knowledge by experience and does not imply a superior intellectualism. Even the symbolic books have their glossary in other and plainer Scriptures. Similes, metaphors, and parables, indeed, abound; but these are all subject to the rules of interpretation which control in secular literature. We affirm, then, the law of Bishop Newton, that a literal rendering is always to be given in the reading of Scripture, unless the context makes it absurd. To vindicate this law from all cavil and establish the proposition which it expresses, one need only appeal to the common sense of any casual stranger to scholastic theology. Is it honest to argue with infidels on the basis of the literal fulfilment of prophecies relating to our Lord's first coming, and allegorize the predictions connected with these, in chapter, verse, and often clause, because they refer to his second appearing? What reason have we for holding in opposition to the Jew, that it was foretold where Christ should be born, where he should begin to preach, how he should enter Jerusalem, what varied sufferings he should endure, that he should hang upon the tree, that not a bone of his body should be broken, that his garments should be parted and his vesture be transferred by lot, that with transgressors he should die, and yet with the rich make his grave—what possible basis have we for asserting the historical fulfilment of all these prophecies which the Jews symbolize, if we, in our turn, spiritualize the plain and closely joined predictions of the glorious Messiah, which they interpret literally? Surely as a key tied by a string close to a lock are the scriptural interpretations of fulfilled prophecy. With these at hand, it is not difficult for the serious student to open the secret things of God."

According to this, the mind of God is in his Word no otherwise than as the mind of a man is in his ordinary speech. It is there at best only as a translation of the divine into what is thus purely and exclusively human. And let it be noted, it is not even the human renovated by divine grace which is supposed necessary to serve as an organ for this purpose. It is simply the general "dialect of living men with which grammar, rhetoric, and logic can closely deal." What becomes then, in all seriousness we ask, of St. Paul's high talk about the impracticability of bringing down the "things of the Spirit of God" to the plane of the mere natural understanding of man? What becomes of the old evangelical idea, that only regenerate men, in distinction from such as are unregenerate, can have any power at all to know, or to teach, God's truth as we have it revealed in the Scriptures? Are we done with all that? Has the modern theology turned it at last into full obsolescence?

Not so, we may be told; it remains still true, that only the spiritual mind can discern the things of the Spirit. But that is an office for the spiritual mind *outside* of the written Word. The word itself has in its bosom no such distinction. It is for all alike, purely human thought in purely human speech. But the spiritual mind sees into it from itself divine things, while the natural mind sees in it what alone in fact is there, namely, human and terrestrial things! This is called "spiritual discernment." And yet "there is no esoteric sense," we are told, "between the lines and beneath the letter." Of course not; what the "spiritual discernment" thus foists into the sacred text is not *esoteric* in the smallest degree. It is all supremely *exoteric*. The sense is not in the text at all, except as it is put there by the serene self-complacency of the supposed spiritual man.

For those who think in this way there is, of course, no really spiritual or internal sense whatever in the Bible itself, as distinguished from its outward, natural, and merely literal sense. To think of *more* there than the bare human words express, an actual *under-sense* from the mind of the Lord himself, involved in the words by a divine logic, far beyond the logic of all

merely human speech, is something which this class of logicians can only stigmatize as mystical extravagance. And yet the Bible itself is full of this very idea; and some sense of it has been present in the mind of the Church through all ages. Here again, however, our literalists manage to keep themselves in some sort of countenance, by resolving the old notion of such an *inspired* under-sense into the character of a simply outward metathesis or transposition of the natural sense in one view over to the same sort of sense again in another view. "Similitudes," they tell us, "metaphors, and parables, abound in the Bible; but these are all subject to the rules of interpretation which control in secular literature." True enough, we reply; and just for that reason all such flashes of light from cloud to cloud in the sphere of mere nature fall utterly short of the true idea of an interior sense in the Bible. For if any such sense be there at all, being as it must be directly of God and not of man, it can be nothing less than real light from the spiritual world falling from within upon the word, in its natural form, and thus for the soul of the believer causing this to glow with new celestial meaning and power.

And why should it not be so, if the mind of God be really and truly in the Bible, as a present and not simply past inspiration? Even our common human speech has a great deal more in it always, than we can see or take note of when we speak. It is common to say, indeed, that our thought and word in speaking are exactly the same; and that is true as regards the thought coming immediately before the word and next back of it. But such immediately next thought, all that we can see by direct consciousness at the time, belongs only to our external natural mind which forms but a small part here of our full inward existence. Behind this again, or rather within it, is the sphere of our mind proper, our rational mind, opening still more interiorly right into the spiritual world itself; and there it is, that the real complex forces, which enter as innumerable fibres into the constitution of our outward conscious thought and speech, are all the time at work for this end—

though we know it not. And thus it is, that the hidden unknown of our daily mental life, whether as thought or speech, is always immeasurably more than the open and known side of it which it turns to our common waking consciousness. There is in this way in a man's words, especially in the words of a man who thinks earnestly, much more than he himself sees at the time; for back of his words is this interior ocean of things invisible, immaterial, and eternal—the region of the universal in distinction from the single and particular, the region of ends and causes in distinction from mere effects—which is continually pressing, as it were, to come to some utterance in his outward thought and speech; and there only, all the time, reigns accordingly the true internal life of the man, in distinction from his relatively superficial external life.

How grandly this comes out in the internal sense of the 139th Psalm, where the omniscient providence of the Lord is made to regard especially just these depths of the human spirit, so unfathomable for the human spirit itself. "Thou understandest MY THOUGHT afar off," it is said; away back in the ten thousand rills, which are flowing toward it continually from the ends of the universe, before it has become actually mine. "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Such knowledge is too wonderful for me. It is HIGH, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence?" "Thou hast possessed my reins; thou hast covered me in my mother's womb." The conception and birth of the outward body simply, in this view, is a stupendous wonder; but how much more the bringing forth of the spirit, the soul, the true inward man in the outward man. "I will praise thee! for I am fearfully and wonderfully made! marvelous are thy works; and that my soul knoweth right well. My SUBSTANCE"—not my material protoplasm, O thou foolish scientist! but my spiritual substantial being from God—"was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth;" that is, deep down in the swaddling-bands

of nature, where all created spiritual being must begin. THERE "thine eyes did see my substance, yet being unperfect; and in thy book all my members (literally, all things of it) were written, which in continuance were fashioned, when as yet there was none of them!"

Apply all this now to the Word of God, the mind, thought, speech of the living Lord, as we profess to have this in the Bible; there, not by transient inspiration merely, speaking it from heaven in the beginning, and then committing it to the custody of ordinary human speech and thought for all subsequent time; not by this only, but by constant and abiding inspiration, as it is in truth with the word of God in all his natural works; where, as we know, it is only through the ceaseless emission of this word, "running very swiftly" all the time, that even such inanimate things as snow, and hoar-frost, and ice, and winds, and waters, are all the time coming and going (Ps. cxlviii. 15-18): apply all this, we say, to the Bible in such view, and what patience then can we have with any theory for the interpretation of Holy Scripture, which sends us to Ernesti as a master in Israel, or tells us coldly with Bishop Newton "that a literal rendering is always to be given in the reading of scripture unless the context makes it absurd!" Who should not see that there must ever be *infinitely* more here, than thought or speech can ever compass in their natural human form. God's word, in heaven and from heaven, can never be thus bound on earth. There can be no such exhaustion, either of the glorified Christ himself, or of the Word which lives and abides forever in the indwelling presence of his glorification. On the contrary, it seems to us *exhausting*, even to the extent of spiritual deliquium, only to think of such a thing.

Not without some sense of such fainting in our own spirit, therefore, we leave the subject here for the present. And we will add also, not without some inward resonance of that mournful complaint of the ancient Jewish prophet, "Ah Lord God! they say of me, DOTH HE NOT SPEAK PARABLES?"

J. WILLIAMSON NEVIN.

ART. III.—JAPAN AND THE OUTSIDE WORLD.

Now, that the Reformed Church (German) has sent a Christian missionary to Japan, it is deemed highly proper that the Church should be informed afresh with reference to the prospective field of its operation. The paper here presented may be regarded as one of a series which will confront the reader on the general topic of Foreign Missions. No originality is claimed for the views and thoughts embodied in this contribution—not even for the frame-work and language. As a whole, as well as in its several parts, the article confesses to be a transfer, bodily as it were, from the compiled “Narrative of the Expedition to Japan, under Commodore M. C. Perry, by Order of the Government of the United States—1852-4. By *Francis L. Hawks, D.D., LL.D.*”

THE EMPIRE OF JAPAN.

Off the eastern side of Asia, one hundred and fifty miles east of China, between the 30th and 41st degree of North latitude, and between the 130th and 142d of East longitude, lies the Empire of Japan—“The Kingdom of the Origin of the Sun.” It consists of a great number of Islands—3,850, some say. Of many of these we know nothing, on account of the dangerous coasts, shallow channels, sunken rocks, treacherous whirlpool and violent winds. Kämpfer,* Thurnberg, Siebold, Hawks, and Christian missionaries are the authorities from whom we derive our knowledge of the known portion of this realm. The Empire is divided into two parts—Japan proper, and its dependent Isles. The entire territory embraces 160,000 square miles. Japan proper consists of the Islands of Kin-sin; Sitkopf; Jesso or Yesso; Nippon or Japan. The

largest Island is the last named. By the natives it is called Nippon; by the Chinese, Sippon or Jepuen, whence the Europeans say Japan. It extends 750 miles along, and 80 abroad. Jeddo is its Capital, a city which requires twenty-one hours to walk around it, or 21 French leagues, and vies with Peking in size.

THE ORIGIN OF THE JAPANESE.

According to some antiquarians, this people are of Chinese origin. Others bring them directly from the plains of Shinar, from the shadow of the unfinished tower of Babel. Still others are divided in their views, as to whether the Japanese are of Malay, Mongul, or Tartar stock. Finally, it is said that the Japs' are a great combination. One thing is sure, that the Japanese claim, and boast of, a great antiquity. Their authentic history dates, however, from about 660 B. C.

THE GOVERNMENT OF JAPAN.

In this Empire we have the singular phenomenon of two reigning Emperors—an Ecclesiastical and a Secular Ruler—the Mikado and the Ziogoon, the former governing *de jure*, the latter, *de facto*.

A Congress of Thirteen exists under the Ziogoon. A strict system of espionage is established—everybody is watched. The Laws are permanent and rigorous.

JAPANESE SOCIETY.

The population falls into eight separate classes:—1) The Princes; 2) The Nobles; 3) The Priests; 4) The Soldiers; 5) The Physicians, Clerks, Professional Characters, and their Employees; 6) The Merchants, Shopkeepers and Rich Men; 7) The Retail Dealers, Mechanics and Artists; 8) The Sailors, Fishermen, Farmers and Peasants. The first four divisions constitute the upper class, the last four, the under order.

Tanners, curriers, leather-dressers, and such as have touched dead bodies, are severely tabooed. They live outside of the cities, towns and settlements; dare not enter an inn; must eat

and drink out of their own platter and cup—are shunned like the lepers of old. Executioners and jailors are chosen from this ostracized rank.

THE RELIGION OF THE JAPANESE.

The original, national Religion of the Empire is *Sin-too-ism*, or *Shin-too-ism*. The followers are called *Sintoos*, or *Sin-too-ites*. The term is derived from *Sin* (the Gods), and *Syn* (faith). Siebold, however, claims that the proper name for their ancient religious system is *Kami-i-no-mit-si*—the Way of the Gods. The Chinese translated this term into *Shin-too*, and the Japanese, in *Sin-too*. Their Supreme object of worship is the Sun—Goddess, whom they call *Ten-Sio-dai-Zin*. The numberless inferior Gods they name *Kami*.

Through the *Kami* and the Mikado, they worship the Sun—Goddess—their Patron Divinity.

The Japanese are still not idolaters, in the strict sense, as they suffer no images to be erected for adoration. The only decoration allowed in the Temple is a mirror, with strips of white paper—an emblem of purity. The original faith of this people has even been styled pure theism. Its leading features are:—A notion of the immortality of the soul; of a future state of existence; of rewards and punishments; of a paradise and a hell. Its chief precepts are five:—The preservation of pure fire, as an instrument and emblem of purity; cleanliness of soul, heart and body, by a loyalty to Reason, the Laws, and abstinence from all defilement; Observances of Festivals; Pilgrimages; and Worship rendered to the *Kami*, in Temples and Houses.

The ministry is composed of two Orders of totally blind Priests—the *Kamin-usi* and the *Fe-Kis-ado*. The former order claims to have been founded by a younger son of a Mikado, who wept himself blind over the early death of his lady. The latter rank was established in memory of a certain General, *Ka-Ke-Ki-go*, who in order that he might not be tempted to slay *Yar-i-to-mo*—who had killed the former's master—tore out his eyes. (*Vide* Matth. v. 29).

But Sintooism has two divisions—the orthodox and the heretical wing. The former allows no innovations whatever, and its disciples are principally *Kam-in-u-si*, or Priests. The heretically inclined portion has mixed the creed with Buddhism, which had been imported from India or Corea, about the VIth century. Whilst the Orthodox are known as *Yu-its*, the Heretics are called *Ri-o-boo*=*Sin-too*. The mixed creed is the popular one. Idols are numerous and extensively adored; a transmigration of souls is held; the Grand Lama is greatly revered, because he never dies; and an unmarried Priesthood is maintained. Its principal commands are:—Do not kill; Do not steal; Live chastely; Do not lie; and abstain from strong drink.

There is a third Sect in Japan, called *Sin-too-ism* proper, “the way of the Philosophers.” It is a mixture of the teachings of Confucius and mystic Buddhist notions. This is the accommodation religion for the learned. It is held to be a kind of Pantheism, since it insists on nothing, in particular, and yet allows all views, in general—whether true or false.

A fourth Creed is maintained, which is said to have been started by a Brahminical sect, about the year 600. It is a combination of Christian and heathen doctrines, and plays a sort of Essenes-part in Japan.

The plain fact is, that the Empire had been very tolerant towards all beliefs and systems, originally. Its ports were standing open, already, to the Christian religion, when the Portuguese missionaries went forth. Christianity was driven out on *political* grounds, and not for any religious reasons. The Christians were spotted as traitors, rather than as heretics. There are at this moment, perhaps, no less than thirty-six different sects in Japan. When the native priests asked the Emperor to expel the Jesuits and Monks, he replied: “How many religions are now established in Japan?” They answered: “Thirty-five!” “Well,” said the Emperor, “We, who can bear thirty-five, can also bear thirty-six. Leave the strangers in peace!”

CHRISTIANITY IN JAPAN.

From the VIIth to the XVIth Century, Japan remained an unknown country to the Western Civilized Nations. *Post facto* writers, consequently find this nebulous period a vast field to romance in. It is accordingly intimated that Christianity may have reached Japan through India, as early as A. D., 50, which certainly is not impossible. But as both the Buddhist and Brahminical systems afford materials which an over-zealous spirit may easily convert into seemingly Christian doctrines, and as the view is merely mentioned without being confirmed, the statement is probably a mistake.

THE PORTUGUESE.

Portugal was a power during the XVIth Century. It traversed the Atlantic, conquered Madeira, the Cape de Verdes, the coast of Guinea and Congo, planted itself on the shores of India, and obtained a foothold in China, in less than two hundred years. It founded the wealthy metropolis of Goa—"the Rome of India;" possessed Macao, and stands among the first of European maritime powers in the East. To the Portuguese unquestionably belongs the honor of having first landed on Japanese soil, and of having brought that country into communication with Europe. The discovery, indeed, was accidental. Three Portuguese were thrown on the coast of Sitkopf by a storm, in 1542-3. Whether it were in the one or the other year named, or still later, the story goes, that the ship was driven to the shore and anchored. The Japanese, though vigilant, manifested no reluctance to admit the strangers, and hold communication with them. Courtesy and kindness were mutually extended, and no obstacle was interposed to a free trade between the parties. By an arrangement a Portuguese ship was to be sent annually, laden with woollen cloths, furs, manufactured silks and other commodities. The returns were to be made in gold, silver and copper, of all of which there had been an abundance in Japan. Thus a flourishing trade was

soon set on foot; and during almost a century, immense treasures were conveyed to and fro.

But with this introduction of commercial relations, the Portuguese soon conveyed also the priests of the Christian religion. Seven years later, in 1549, Hansiro (Angeroo), a young Japanese of some rank, had found it necessary to fly from his country, on account of a homicide, and had gone to the Portuguese settlement of Goa, on the Malabar coast. Here he met the ecclesiastics of the Church of Rome, by whom he was converted to the Christian faith, and baptized. His new name was "Paul of the Holy Faith." Enterprising and apt, he persuaded the merchants of Goa to foster the trade with Japan, and assured the Jesuits that they might also reap a large harvest of souls in the Empire. The Portuguese at once acted on both suggestions, and presents and priests were embarked. Among the latter was that remarkable man, Francis Xavier, a princely missionary. To talents of a very high order, he added a zeal and enthusiasm rarely equalled, and a courage never surpassed. Perils, so far from disheartening him, served only to strengthen his resolve. The young Japanese convert returned with him on board the ship. The Japanese received them with open arms, and not the faintest opposition was made to the introduction of trade or religion. No system of exclusion then existed, but the spirit of toleration admitted even the preaching of Christianity. The natives bought the merchants' goods and listened gladly to the teachings of the missionaries. The liberty of the Empire was granted to the Europeans. This freedom was in no wise curtailed by the conduct of Xavier and his coadjutors, who were a band of most exemplary men—humble, virtuous, disinterested and very benevolent. Along with their devout piety, they possessed some medical knowledge and skill, which they used kindly and gratuitously among the sick, and thereby challenged the regard and love of the natives, as superior and sincere men, whose lives were dedicated to doing good. With public affairs they never meddled, consequently the government never molested them. They loved the Japanese.

Xavier says: "I know not when to cease speaking of the Japanese. They are truly the delight of my heart." This beautiful character left Japan in 1551, for China, where he died in 1552. He had left behind him, however, among his beloved islanders, some very able and excellent men; and churches were built and converts made by thousands. Had the Portuguese but proceeded prudently onward for twenty years longer, "Macao would have been so enriched from Japan, that it would have surpassed all that was accumulated in Jerusalem during the reign of Solomon"—as Kämpfer assures us. The Portuguese would ere long have been the dominant race in Japan. Many of them had married the daughters of the wealthiest Christian Japanese, and no nation of Europe could have driven them from their stronghold.

But alas! the sad story of Christians biting and devouring one another, must be told here too. The ecclesiastics themselves brought this prosperity to an end. It is held, that had the work begun by Xavier and his companions been left in the hands of men like themselves, the severe Japanese laws prohibiting Christianity in the Empire, would never have been enacted at a later day. But the prudent, inoffensive men were soon succeeded and outnumbered by swarms of Dominican, Augustinian and Franciscan friars from Goa and Macao, who were allured by the flattering accounts of the Jesuits. These would reap where they had not sown. These orders quarreled with each other, and all with the Jesuits. In vain were the implorings of the latter, that the former might profit by their own example, to be discreet, suppress their strife, and respect the laws and usages of the Empire. In vain were their warnings of the fatal end impending—not merely to their own hopes and purposes, but to the progress, and possibly to the continuance of Christianity itself. All was of no avail. To the Japanese convert was presented the strange spectacle of one ecclesiastic quarreling with another; of one body of priests intriguing with heathens to defeat another. Even the poor

native Christian, labored, we are told, to reconcile the feuds and rivalries of the consecrated belligerents.

The quarrels of the Roman monastic orders may, therefore, be accounted as one cause of the expulsion of Christianity from Japan in 1639.

But this was not the sole cause of the evil day. The pride avarice, and extortions of the Portuguese laity had become excessive, about the close of the XVIth century, and disgusted the Japanese. The Shepherds being struck, the flocks would naturally feel the effect. The clergy, forgetful of the spirit of their office, instead of rebuking the sins of the people, rather gave countenance to their wealthy countrymen, and often sustained their acts without inquiring into their propriety. Indeed, it is written, that their own pride equalled that of the laity; and even the native Christians are said to have been shocked and disgusted when they saw their Spiritual instructors quite as diligent in their efforts to acquire property, as in their endeavors to save souls. The Japanese traditions represent the downfall of Christianity in the Empire as having been, in part at least, produced by the avarice, sensuality and pride of the Christians themselves. They are charged with having treated with open contempt the institutions and customs of the country, and insulting the highest officials of the government with studied indignities. In 1596 a circumstance is recorded to have occurred, which served as the entering wedge to the separation between the Portuguese and the Japanese. A Bishop and one of the highest officers of the State met on the highway. Each was in his Sedan. The usage of the country required that the Bishop should halt, alight, and pay his compliments to the nobleman. The Bishop took not the least notice of the Japanese dignitary, turned his head away, and ordered his bearers to move on. The grandee took mortal offence at so gross an insult, and from that day on conceived an implacable hatred against the Portuguese generally, whom he confounded with their haughty clergy. He presented his grievance to the Emperor—Taiko—who was the last man to permit an insult to be com-

mitted against the Empire by foreigners with impunity. Here was the beginning of the end.

At length the Dutch—the sworn foes of the Portuguese—captured a ship of the latter nation, on its way from the East to Lisbon, and found, among other matters on board, certain treasonable letters, written by *Moro*—a native Japanese—to the King of Portugal. From these documents it appeared that the native Christians, in conjunction with the Portuguese, were plotting the overthrow of the Throne. All they wanted and waited for, were ships and soldiers from Portugal. The Dutch lost no time to forward the intercepted documents to Japan. The result was an Imperial Proclamation issued in 1637-9, in these fatal words:—"THE WHOLE RACE OF THE PORTUGUESE WITH THEIR MOTHERS, NURSES, AND WHATEVER BELONGS TO THEM, SHALL BE BANISHED FOREVER!"

Under penalty of death, Japanese ships and native Japanese were forbidden to leave. All natives abroad were to be put to death on their return. The bearers of letters to the Emperor were to die. Nothing might be purchased from a foreigner. Any one bearing a Christian title or propagating Christian doctrines were doomed. A reward was offered for every priest and Christian. Under this severe edict, many Portuguese fled; others, however, remained in their factory at *Dezima*, hoping for the allaying of the storm. But the Emperor was in dead earnest. He had firmly resolved to root out the Portuguese entirely and forever. Their traffic ended, and with it, the toleration of the Christian religion in Japan.

Let no one suppose, though, that Japan's soil was not well and thoroughly watered with the blood of martyrs. Thousands of native Christians remained firm and true, and died for Christianity. It is boldly written, that the history of persecution has no more touching chapter than that which records the cruel torments and heroic Christian courage of men, women and children in Japan.

Catholic writers lay the calamity to the malice and misrepresentation of the Dutch exclusively. Doubtless the Dutch, as

we shall see, were ready enough to add fuel to the flames. They were an occasion, perhaps the occasion; but history will not write them down as the *cause*. This lay further back, we firmly believe.

THE DUTCH.

After the Pope had made a grant of all the western and eastern (one-half) hemisphere to the Spaniards and Portuguese, these people were unwilling to allow any share of trade to other powers of Europe. They seized, wherever they could, unarmed vessels as contraband, confiscated their cargoes, and treated their crews as sea-thieves and smugglers, if found within the imaginary limits of the Papal grant. The Dutch and English had no respect for the Pope's geography. They denied his title to the ownership of the whole earth, and profanely likened him to Satan when he offered to our Lord whole kingdoms, in which he had no title in fee to a single square foot. Consequently they rarely sent out their ships, without arms, because of the powder and balls of the Spanish and Portuguese. The former commonly dispatched their forces in squadrons, and deemed it a religious duty to seize and plunder the ships of the former, to descend on their coasts, and burn their colonial towns and villages. The hatred of Spain and Portugal, on the one side, and the Dutch and English on the other, was intense, as we may learn from Esquemeling's or Burnet's history of the buccaneers—a story of wild, exciting, and romantic adventures. The former had no gentler epithets for their adversaries than “vile Lutherans,” “schismatics,” “accursed heretics;” these repaid them in such terms as “lying Papists,” “foul idolaters,” “worshippers of wood and rotten bones.” All through the reigns of Elizabeth, James I. and Charles I. of England, this state of feeling existed, and ceased only under William III., when the peace of Ryswick made room for a little freedom of commerce to other nations, who were becoming more powerful than the Spaniards and Portuguese on the Pacific and Eastern waters.

During the latter part of the reign of Elizabeth, the Dutch had forced their way to Japan. A fleet of their ships, five in number, left Texel on the 24th of June, 1598, under the command of Jaques Mahn. It was sent to the Indian Company of Holland, with William Adams, as pilot—an Englishman. In the compilation of Purchas, he has been left to tell his own simple story. "Your worships will understand," says he, "that I am a *Kentish man*, born in a town called Gillingham, two English miles from Rochester, and one mile from Chatham, where the queen's ships do lie." He had been a regularly apprenticed and bred seaman. "I have served," he proceeds, "in the place of master and pilot in her Majesty's ships, and about eleven or twelve years served the worshipful company of the Barbary merchants, until the Indian traffic from Holland began. * * * * So, in the year of our Lord God, 1598, I hired myself for chief pilot of a fleet of five sail of Hollanders," &c. After a very sad experience, in consequence of sickness and divers calamities—wintering in the Straits of Magellan (1599), provisions giving out, some dying of hunger, the storms dispersing the fleet in the Pacific, some being lost, some captured, some murdered by the savages lying in ambush. Of the five ships that had left Holland there remained but one—that one of which Adams was pilot. According to his advice, it was resolved to make for Japan, where they anchored, in the province of Bungo, April 12th, 1600. The prince of Bungo received the strangers hospitably, placed a guard over their goods, provided a house for the sick—only five men of the whole company having been able to go about and do duty—and supplying all their wants, he sent word to the Emperor of their arrival.

The Portuguese had already established their commercial depots, and lost no time in denouncing the Hollanders as pirates to the Japanese. The case having been submitted to the Emperor, who narrowly examined all the circumstances, with equal justice and good sense. During the investigation, which extended over two years, Adams had been mildly imprisoned, often interviewed by the authorities, and soundly berated by the

Portuguese. Finally, the Emperor decided that the Hollanders could no more depart, but must make up their minds to live for the remainder of their days in Japan. The Dutchmen dispersed among the Japanese, and Adams rose to a position of honor at Court.

In 1609, two armed Dutch ships came to Japan for the purpose of interfering with Portuguese commerce. Not succeeding in their design, they put in at Firando, whence the commanders went to the Court of the Emperor. At this interview *William Adams acted as Chief negotiator*. The Emperor treated them kindly, granted them a free pass, and permission to send annually a ship or two for purposes of trade. And this was the beginning of the Dutch commerce with Japan. Adams' star rose still higher. Thus he accounts of himself: "Now for my service which I have done and daily do, being employed in the Emperor's service, he hath given me a living like unto a lordship in England, with eighty or ninety husbandmen, who are as my servants and slaves. The precedent was never done before. Thus, God hath provided for me after my great misery; to His name be praise forever. Amen."

Amid all external prosperity, poor Adams had a heart-sore. He had left a young wife and two children in England. These were the burden of his lamentations. The apprehension haunted him that he should never see them again. The Emperor would not suffer him to depart. And had this permission been granted, the way had still not been open by Portuguese ships, which were thus far the only vessels that annually came. But after his successful negotiation for the Dutch, his home-sickness set in afresh. By way of Holland, he hoped God would bring him to England. At least he might thus afford his family and countrymen some intelligence of his whereabouts. In 1611, from a Dutch ship, he for the first time learned that the English were trading with the East Indies and on the Malabar coast. Then he wrote two letters, in which he tells the sad story of his thirteen years of separation from home, wife and children. The one he addressed to his wife, and the other he

endorsed as follows: "To my unknown friends and countrymen, desiring this letter, by your good means or the news or copy of this letter, may come to the hands of one or many of my acquaintance in Limehouse or elsewhere, or in Kent, in Gillingham by Rochester." The last sentence in this letter we can only give:

"Thus, in short, I am constrained to write, hoping that by one means or other, in process of time, I shall hear of my wife and children; and so with patience I wait the good will and pleasure of God Almighty, desiring all those to whom this my letter shall come, to use the means to acquaint my good friends with it, that so my wife and children may hear of me; by which means there may be hope that I may hear of my wife and children before my death; the which the Lord grant to His glory and my comfort. Amen.

"Done in Japan, the two and twentieth of October, 1611, by your unworthy friend and servant, to command in what I can.

"WILLIAM ADAMS."

The letters reached England, but whether they found his wife and children living, or whether he ever heard from them is not known. He died at Firando, in Japan, in 1619 or 1620, after having dwelt there from the year 1600.

The commerce of the Dutch had its first foothold at Firando, whilst the Portuguese had established theirs at Nagaski, on the island Dezima—now too in the possession of the former. The rivalry between the two was very great, each endeavoring to injure the other. After the expulsion of the Portuguese, in 1639, the Dutch did what no one can deny or excuse. The facts establish the deed as a cold-blooded murder, prompted by the motive of commercial gain. We relate the circumstance as it is furnished us:—Though no Portuguese Christian remained in Japan, after the edict of banishment, yet the native Christians were not all extirpated. These poor mortals, deprived of their European teachers, persevered in their faith, in the face of imprisonment, torture, and death. Oppression drove them into

open rebellion against the imperial forces in Simabara. The Japanese authorities called on the Dutch to assist them in making war against these Christians, *which the Dutch did*. The fact is admitted by all the writers of Holland, down to 1833.

It is true, one says, the Dutch were *compelled* to do it; another says, that the Dutch only supplied common powder and ball, taught the Japanese artillery practice, and sent ammunition, arms and troops in their ships to the scene of action; but old Kæmpfer, a Dutch physician in active service as he was, affirms positively that they were belligerents. Fraissinet, a recent French writer, represents the case in the light of a *political* rebellion, in which the native Christians sided with the rebels, and styles the Dutch as *allies* of the Emperor. This is seriously questioned—yea, denied—by all other authorities. Over the vast common grave in which these unhappy Christian martyrs were buried at Simabara was set up, by imperial order, the following impious epitaph: "*So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if He violate this command, shall pay for it with his head.*"

We give some words of Kæmpfer now:—

"By this submissive readiness to assist the Emperor in the execution of his designs, with regard to the *final destruction of Christianity in his dominions*, it is true, indeed, that we stood our ground so far as to maintain ourselves in the country, and to be permitted to carry on our trade, although the Court had then some thoughts of a total exclusion of all foreigners whatsoever. But many generous and noble persons at Court, and in the country, judged unfavorably of our conduct. It seemed to them inconsistent with reason that the Dutch should ever be expected to be faithful to a foreign monarch, and one, too, whom they looked upon as a heathen, while they showed so much forwardness to assist him in the destruction of a people with whom they agreed in the most essential parts of their faith, (as the Japanese had been well informed by the Portuguese

monks), and to sacrifice to their own worldly interest those who followed Christ in the very same way, and hoped to enter the kingdom of Heaven through the same gate. *These are expressions which I often heard from the natives when the conversation happened to turn upon this mournful subject.* In short, by our humble complaisance and connivance, we were so far from bringing this proud and jealous nation to any greater confidence, or more intimate friendship, that, on the contrary, their jealousy and mistrust seemed to increase from that time. They both hated and despised us for what we had done." Alas! that in the work of excluding Christianity from Japan, Catholic and Protestant alike bore his part.

In 1641, the Dutch were ordered to remove their factory from Firando—a comfortable and unrestrained quarter—and to confine themselves to the now forsaken station of the Portuguese, at Dezima, a miserable little island in the port of Nagasaki, "more like a prison than a factory." Here they were placed under a degrading espionage. "So great was the covetousness of the Dutch"—Kämpfer honestly confesses—"and so strong the alluring power of the Japanese gold, that rather than quit the prospect of a trade, (indeed, most advantageous), they willingly underwent an almost perpetual imprisonment; for such, in fact, is our residence at Dezima, and chose to suffer many hardships in a foreign and heathen country; to be remiss in performing divine service on Sundays and solemn festivals; to leave off praying and singing psalms; entirely to avoid the sign of the cross, the calling upon the name of Christ in the presence of the natives, and all the outer signs of Christianity; and, lastly, patiently and submissively to bear the abuse and injurious behaviour of these proud infidels towards us, than which nothing can be offered more shocking to a noble and generous mind." To such a humiliation have they submitted even to this day.—1856. Dezima, an island of a fan-like shape, is 600 feet long and 240 wide. A small stone bridge connects it with Nagasaki. At the bridge stands a strong guard, which no one may pass without license. The island is surrounded

with a high fence, surmounted with iron spikes. Two gates are opened for the Dutch ships. They may not build a house of stone, but must dwell in habitations of fir and bamboo. Japanese spies are stationed over the island, as interpreters, clerks, servants, &c., whom the Dutch must pay. On the arrival of a ship, the guns and ammunition are taken out of her, first of all, and a thorough search made, with an exact inventory of all the goods and everything else on board. The crew is kept under guard. Every Japanese official is bound, twice or thrice in a year, to take a solemn oath of renunciation and hatred to Christianity, trampling under foot crosses and crucifixes. No Dutchman dare say openly that he is a Christian. It is said that one had once been asked during a time of great persecution, "if he were a Christian." His reply was: "No! I am a Dutchman."

Kæmpfer says that in his time (1690-'92) the Dutch were allowed, while ships were away, once or twice in the year, to walk into the country, in the neighborhood of Nagasaki; but they were always objects of suspicion. At present it may be done by permission, and amid an army of spies. Every spy may invite as many acquaintances as he pleases, and the unfortunate Dutchman must foot the bill. The boys follow the Dutchman shouting, "*Holanda! Holanda!*" or, as they pronounce it, "*Horanda! Horanda!*" Nothing is more obvious than that the Japanese, as a people, have but little respect for the Dutch. And to all this humiliation they have submitted, for more than two hundred years, for the purpose of securing the monopoly of the Japanese trade.

NOTE.—From De B. Randolph Keim's *Travels in Japan*, (Philadelphia "Press,") we take the following:—

Papenberg possessed an interest to all Christians visiting Nagasaki, as the scene of one of those heart-rending tragedies which have so often been inflicted, at the command of imperial Pagan monsters, upon their own subjects who have diverted from the native faith. When the missionaries of the Society of Jesus, and the friars and followers of other Orders of Rome, undertook the bold game of seizing the political power of the empire, as the shortest way to the conquest of souls, and failed, their banishment left the whole force of the

anger of the infuriated monarch to fall upon the native converts and followers of the cross. Having exhausted the inventive genius of his ministers in devising methods of vengeance, Papenberg, still the most picturesque object in the view as we looked out upon the varied beauties of that enchanting bay, was made to figure conspicuously in the work of revenge and death. As our little boat, at the gentle lapping of the oars, smoothly glided over the glassy waters of the inner bay, we felt entranced by the encompassing beauty. On either side rose the wooded hills, on the beach the faint ripples played amongst the glistening pebbles. The native craft and the tall masts of ships from other and distant climes were passing in and out. Soon we passed the gateway, and launching out upon the unrolling billows soon touched the rude landing of the island. Stepping upon the hallowed soil, we involuntarily bowed in reverential awe to the towering crags and the visions of sad memories. We walked partly around the base of the island, which was much less than a mile in circumference, and thence, by a flight of broken steps, ascended to a height of over one hundred feet. Here we walked out upon a narrow ledge, and stood upon the very spot from whence thousands of native Christians, men, women and children, before the keen pikes of a ruthless and relentless soldiery, were driven into the abyss below. To look from the giddy height almost set our brain reeling. On hands and knees we crawled upon the sparse weather-blighted turf until we reached the very brink, and lying flat, looked over the dizzy height. At the bottom, in wild confusion, lay rocks and boulders, the waves rolling in from the ocean, rushing and splashing and roaring amongst them. We meditated upon men, even from full faith, and women, innocent of offence other than a belief in that religion which elevated their divine mission of womanhood and maternity from sensuousness and debauchment, by man's degenerate force, to a sacrament as holy and high as God's own will, and upon children without discretion and harmless wrong other than the whisperings of the still small voice of inspiration, driven from that appalling height into the fathomless depths of eternity. We could see quivering limbs and writhing forms looking up in judgment, with their ghastly and gaping wounds. We could see the spray driving up the rocky masses falling back crimsoned by streams of Christian blood. We could see the angry waves laughing as they swept their victims, with mingled shrieks of agony and words of prayer, to sepulture in the cavernous vaults of the great deep, there to await the day of final accounts. As we saw almost in realistic visions these scenes, we clutched the beaten, barren rock, and drew back from events so horrible and which cried so loud for retribution. A few stunted cedars gasping for life in the barren crags, in the howlings of the storms, sighed their mournful requiem.

We returned to the steps and made another ascent until we came to the apex of the cone-shaped summit, full three hundred feet above the water below. From visions of blood and destruction to a prospect so grand and beautiful, we turned with a sense of gratitude to the God of nature. For here all was beautiful but man. It seemed as if the whole Empire lay within the scope of

vision. To the north and east lay the inner bay, with the city two miles distant, and the picturesque hills of Kinsin on either side as far as the eye could reach. To the south and the west lay the islands of Soio and Koyaki, and the open ocean. Over the promontory near by, on the shores of the adjacent bay, could be descried Simabarra, the battle ground and necropolis of Christianity in Japan. Battle after battle was fought until the heroic defenders of the Christian faith were here driven back to a neck of land, with the angry ocean at their backs, and the sleuth hounds of the Shioگون, infuriated by the losses and deep wounds sustained in their furious engagements with the Christians, on their front. Upwards of forty thousand of these devoted people, not even sparing the suckling babe that the milk of the dying mother might not turn to gall, were given to the insatiate sword, and with them fell the last vestige of Christianity, for long over two centuries, in the Empire. Simabarra stood before the people as a dreadful warning to all who, remembering the lives of the Christian converts, looked towards the cross as an emblem of the only true religion.

THE ENGLISH.

Adams was, in truth, the founder of the English, as he had been of the Dutch commerce with Japan. His sad letters reached London by way of Batavia, and were submitted to a corporation known as the "Worshipful Fellowship of Merchants of London; trading into the East Indies," *alias* the "Honorable East India Company." A ship was dispatched to Japan, the Clove, with John Saris, Captain, April 18th, 1611, which arrived at Firando on the 11th of June, 1613. Saris delivered the King's letter to the Prince of Firando—Foyne Sama—who received it, but would not open it, until Adams arrived from Jeddo, 900 miles distant, on the 29th of July. Saris left for Jeddo, with Adams and ten Englishmen, early in August, to negotiate a treaty with the Emperor. Privileges of trade, based on eight very liberal articles, were obtained. From this fact we may again see that the original policy of Japan had not been one of exclusion, and that the Europeans may share among themselves the honor of the introduction of that rigorous system which subsequently shut her ports against the commerce of nearly all the civilized world. The Japanese were shrewd enough to discern the plot of foreigners to take their country from them, and proved patriotic enough not to permit it. They adopted the shortest method

by which to rid themselves of all foreign enemies; expelled such as had already come, and forbade any more to come.

At this date and three years later, the Dutch and English factories were neighbors at Firando, while the Portuguese were at Dezima, and peace and good will were cherished. The English company, though gaining the confidence and friendship of the nations, had trouble with the Dutch by and by, and their trade not proving remunerative, voluntarily closed their mart and withdrew from the country in 1623, after an outlay of £40,000. Thirteen years later a new attempt was made, but without success. In 1673, a renewed effort was made to re-enter Japan. But Charles II., having by marriage allied himself to the royal family of Portugal, the English were viewed with suspicion, which the Dutch were not backward to foster. A long conversation, held by the English and Japanese officials, closes in these words:—"The Emperor forbids it; we dare not disobey. It is your unfortunate alliance with Portugal which stands in your way." In 1791, another trial was made. But after obtaining wood and water, the "*Argonaut*" took her departure. In 1803, the "*Frederick*," an English merchantman, came from Calcutta to Japan with a cargo, but was ordered to depart within twenty-four hours, without having entered the harbor even. The next English visit was that of an armed ship-of-war, in 1808, *under Dutch colors*! It will be remembered that England was not at war with Holland at that time. The ship was his Majesty's, "*Phæton*," Fleetwood Pellew, Captain, who had been ordered to cruise off the Japanese islands for the purpose of intercepting the Dutch traders. This circumstance brought a train of sad consequences to the Japanese officials, but the "*Phæton*," by a favorable wind, stood out to sea. Very strong prejudices, however, were excited against the English, and to this day the circumstance is remembered in Japan with embittered feelings. Five years later, in 1813, two European ships, under the Dutch flag, were again off the port. Holland had no longer an independent national existence, and Java belonged to England. It was a bold and hazardous

attempt to transfer the trade of Holland, so long monopolized, into English hands. Trick and stratagem were resorted to, by passing the ships off as being American, employed by the Dutch, a piece of cunning which was repeated in 1814. After the restoration of the house of Orange, and the return of Java to the Dutch, the old Holland trade was again resumed. In 1818, still another attempt was made, but as fruitless as all former ones. The last English visit to Japan, prior to the United States' expedition under Commodore Perry, was in May, 1849. It, too, ended without good results.

It is useless to indulge in conjecture as to what might have been the present condition of Japan had the English remained on their obtaining their first foothold. Possibly commercial relations between this country and the rest of the world might have been established by this time on a far grander scale. It must be said, however, that England withdrew with an unstained reputation, carrying away with her the esteem of the higher classes, as well as the regrets of the lower orders. It was only after the bloody persecution of the Christians, more especially during the bombardment of Simabara, that a prejudice, against her was exerted, in consequence of her alliance with Portugal. A new era, however, has dawned for England, too, since the United States performed the office of John the Baptist in Japan.

THE RUSSIANS.

Already during the latter part of the last century Russia commenced her efforts to enter Japan. Her possessions in Asia, her occupation of some of the Kurile islands which belonged to this Empire, and her partial ownership of Sitka, in America, enabled her to surround the country, as it were, saving only the south side. Noiselessly her policy was perfected. With Corea, Japan and the Aleutian islands, extending on to Alaska; with harbors on the Asiatic and American coasts, if the aim of Russia be to become a commercial nation, the choice of strong and favorable points would be complete.

Between seventy and eighty years ago, a Japanese vessel was wrecked on one of the Aleutian islands, in Russian possession. The crew was carried to her port at Okotsk, or Irkutsk. For ten years the men were detained, for the purpose, doubtless, of learning each other's languages. Finally, from a motive of humanity, the shipwrecked Japanese were returned to their country. But to the astonishment of Russia, these were refused admission. This would have been the same, had they been sent back at once; but as Russia did not know this, she cannot excuse her tardiness. The Empress Catharine, nevertheless, directed the Governor of Siberia to endeavor to establish mutual relations between themselves. A Russian lieutenant, Laxman, sailed from Okotsk, in the autumn of 1792, in the ship "Catharine," with an envoy, credentials and presents, on the expressed condition, that no Englishman or Dutchman should be employed. Having wintered on the coast of Jesso, they entered the harbor of Hakodadi during the following summer. The Japanese were polite, but refused to take in their countrymen, and informed Laxman that he had subjected himself and crew to perpetual imprisonment for landing anywhere in the kingdom, except at Nagasaki. Still, in consideration of their ignorance of this law, and of their kindness to their unfortunate countrymen, they would not enforce the law, provided Laxman would sail away at once and promise never again to come to Japan, except by the port of Nagasaki. The lieutenant was glad to escape on such terms. This experiment closed the Empress Catharine's negotiations with Japan.

In 1804, the Emperor Alexander tried his hand. Captain Krusenstern was sent in a government ship, with Resanoff, as special ambassador, on board. He had hardly arrived before Nagasaki, ere he commenced a dispute with Japanese officials on a ridiculous point of etiquette—whether he should bow to the Emperor's representatives. Neither would he surrender the arms of the ship, as was both law and custom, though it is hard to see his reason, since he had already given up his ammunition. After much parleying, and after fomenting some

bad blood with the inmates of the Dutch factory at Desima, he at last effected anchorage, until an answer would be gained from the Emperor. An old fish warehouse constituted his head-quarters, which was enclosed, however, by a high fence of bamboos. Summoned, by and by, to come to Nagasaki, each side of the street was hung with curtains, and the inhabitants were all ordered to keep out of sight, so that he saw nothing of the place. It seemed the Japanese took pleasure in overwhelming the ambassador with a show of great affectation, on the one hand, and mortifying him on the other. They kept him in waiting for his answer until 1805. And when it did come it was peremptory enough. Here is the substance:—
“Order from the Emperor of Japan to the Russian Ambassador.—Formerly, our Empire had communication with several nations; but experience caused us to adopt, as safe, the opposite principle. It is not permitted to the Japanese to trade abroad; nor to foreigners to enter our country.” * * * *
“As to Russia, we have never had any relations with her. Ten years ago, you sent certain shipwrecked Japanese to Matsmai; and you then made us propositions of alliance and commerce. At this time you come back to Nagasaki, to renew these propositions. This proves that Russia has a strong inclination for Japan. It is long since we discontinued all relations with foreigners generally. Although we desire to live in peace with all neighboring States, the difference between them and us, in manners and character, forbids entirely treaties of alliance. Your voyages and your labors are, therefore, useless.” * * *
“All communications between you and us are impossible, and it is my imperial pleasure, that henceforth, you no more bring your ships into our waters.”

Resanoff departed, the Japanese paying all the expenses of the embassy while in Japan. The Envoy resolved to be avenged. He proceeded to Kamtschatka, directed two Russian naval officers to advance at once and effect a hostile landing upon the most northern Japanese islands. He himself started for St. Petersburg, and died on the way.

The Russian officers did make a descent on one of the southern Kurile islands of Japan. The port was of little value to either Empire, except as a *position*, so valueless indeed to Japan, that it is doubtful whether his spy secretaries ever informed the Emperor of its loss. Thus the Empire was saved from disgrace, and the officials from punishment. On the southern Kuriles, however, the Russian officers landed and wreaked their vengeance on the unoffending inhabitants, by plundering their villages, killing some of the people, and carrying off others in their vessels. This occurred in 1807. The news of these events surprised and angered the Japanese Court. Efforts were made through the Dutch, to learn whether these acts had been authorized by the Emperor of Russia. In 1811, Captain Golownin, of the Russian navy, was sent once more to attempt the establishment of commercial relations. When he had landed at Eeterpoo, he was met by the Japanese officers and soldiers, and asked whether they meant to treat them as they had a few years back? Golownin thought it best to depart, and landed at Kunaschier. Here his ship was fired upon. All were made prisoners, and kept as such for a long time, avowedly in retaliation for the injuries that had been committed. Only after the Japanese had satisfied themselves that these injuries had not been effected by order of the Russian Emperor, were they released. With all his sufferings, as a prisoner, Golownin gives to the people of Japan a high character for generosity and benevolence. Thus ended the efforts of Russia, until within a very recent period, to hold intercourse with this country.

From all that has thus far been stated, we have learned that Portugal, landing in 1543-'45 and expelled in 1639, had given unpardonable offence in encouraging domestic treason; that England, having obtained a foothold in 1613, abandoned the country in 1623, and after renewed attempts, confessed her inability to succeed—one of her kings having married a Portuguese princess—one of her officers having committed an insolent outrage in her waters; that Russia had excited suspicions of ulterior designs (1792—1811), by evincing “an

inclination for Japan," as the Emperor puts it; and that Holland had tamely submitted to degradation, imprisonment and insult for two hundred years, in the interest of her monopoly.

THE UNITED STATES.

In the year 1831, a Japanese junk was blown off the coast, and after drifting about in the Pacific, went ashore on the western coast of America, near the mouth of the Columbia river. Kindness prompted them to be carried to Macao, where they were placed under the care of American and English residents. At a later day, it was determined to return them to their home. Either an ignorance of the laws of Japan, or a presumption that such an errand of mercy would not but be kindly reciprocated, led to the execution of the plan. Accordingly the "*Morrison*," an American merchantman, was fitted out by the King Brothers for Japan. In 1837 she made the voyage, and reached Jeddo. As the mission was purely pacific, all her guns and arms had been left back, a fact which the Japanese were not long in discovering. The officials soon showed their contempt for her unarmed and defenceless condition, by the fires of shotted guns. Anchor was weighed, and a run to Kagosima effected, where a like or worse fate threatened her. The ship returned to Macao with the Japanese.

In 1846 an expedition was sent from the Government of the United States to Japan. Its aim was to open negotiations with the Empire. Commodore Biddle commanded the ships "*Columbus*" and "*Vincennes*." In July the vessels arrived in the bay of Jeddo, and after a delay of ten days, an answer to an application for license to trade came in these brief words:—"No trade can be allowed with any foreign nation except Holland."

In February, A. D. 1849, Commander Glynn, of the United States Ship, "*Preble*"—part of the American squadron in the China seas—received information *via* Batavia (Java), of the detention and imprisonment, in Japan, of sixteen American seamen, who had been shipwrecked on the coast of some of the

Empire islands. These unfortunate men had been held for seventeen months, and treated with great cruelty and inhumanity. They had been obliged to trample on the crucifix, as the "devil of Japan," under pain of death. As the "Preble" neared the harbor of Nagasaki, signals were fired from the prominent headlands, large boats were ordered off her, to oppose her further ingress, and a great show of haughtiness manifested. Commander Glynn soon brought their evasive diplomacy to an end, and with the rough bluntness of a sailor, peremptorily told them that the men must be given up or taken, as the government had both the power and the will to protect its citizens. This conduct brought the men on board in two days from the blunt demand.

Now we will relate the story of

COMMODORE PERRY'S EXPEDITION—1852-3-4.

Commodore Perry, in common with other members of his profession and with many of his countrymen, had his mind directed to Japan. He judged that there must be a cause for the complete voluntary isolation which the Japanese presented. From a study of the history of this people, he found that the exclusive system of Japan was not an original policy, nor the result of any national idiosyncrasy, but in consequence of peculiar circumstances. He, at the same time, found the secret of their failures, who had made repeated attempts to break down the barrier that shut them out. The peculiar state of the power seeking admission, the endeavors of different nations to thwart each other, the indiscretion and arrogance of those who had been entrusted with the mission, and a misconception of the true character of the Japanese—these seemed to him to be elements of failure. The United States occupied, besides, a position, wholly different from that of all former powers, since the former had never been brought into such contact with Japan as to awaken unpleasant associations. The only efforts made in this direction, on the part of the American government, had been Commodore Biddle's movement, which after remaining at

anchor some eight or ten days, accomplished nothing, and quietly sailed away. As for Commander Glynn's adventure, it is supposed that the Japanese would rather admire than hate a people in whom they detect the elements of a brave, manly spirit. Reflecting on no one then, we think to Commodore Perry belongs the honor of an *immediate* effort towards intercourse with Japan.

On the 24th of November, 1852, Commodore Perry left our shores on his mission to Japan. The mission had been announced to the world some twelve months before the day of sail, and had formed the subject of comment in Europe. The general opinion abroad was that the mission would, like the many others that had been attempted by various powers, prove fruitless. At home the liveliest interest had been excited. The President (Mr. Fillmore) and Cabinet were all sanguine. The most liberal equipment was authorized, and the Commodore was invested with extraordinary powers, diplomatic as well as naval. The instructions from the department designated the East India and China Seas and Japan, as the field of service; but the great objects were, to procure friendly admission to Japan for purposes of trade, and to establish, at proper points, permanent depots of *coal for our steamers crossing the Pacific.**

The Commodore landed at Jeddo, July 8th, 1853. On the 22d of August, in the same year, a Russian squadron anchored in the bay of Nagasaki. Our Commodore could not at once understand this, until the Russian admiral made a distinct proposition to join forces, under date of November 12th. For reasons satisfactory to himself, Perry declined the proposal. Nor did the visit of Russia lead to a treaty. The squadron left, and returned in 1854; left again, and came again, and took its final departure on the 26th of April. Commodore Perry signed the treaty with Japan on the last day of March, 1854, and the fact was announced to the world.

* Aaron H. Palmer, Esq., of New York, is said to have been among the first men to call attention to the importance of such a movement.

The several steps which were taken, and by which so happy a result was effected, may be interesting to the reader. We will narrate the most important details. The first obstacle that presented itself was in reference to the *place* of reception. The Commodore insisted with great dignity, that as it was the custom to transact all public business at the metropolis, Yedo must be the point. But the emphatic answer was: "You cannot be received at Yedo."

From officials, equal in rank to the Commodore—for the latter would not confer with an inferior—came the dispatch:

"We are compelled by order of the Emperor to meet the ambassador of the President of the United States either at Kama-kura or Uraga."

The Commodore's answer was:—"His instructions are to receive the answer of the Emperor to the President's letter at Yedo." For ten days this state of matters continued. The motive of the Commodore is best explained by himself.

"I was convinced that if I receded in the least from the position first assumed by me, it would be considered by the Japanese an advantage gained." * * * "Indeed, in conducting all my business with these very sagacious and deceitful people, I have found it profitable to bring to my aid the experience gained in former and by no means limited intercourse with the inhabitants of strange lands, civilized and barbarian; and this experience has admonished me that with people of forms, it is necessary either to set all ceremony aside, or to out-Herod Herod in assumed personal consequence and ostentation."

Yoku-hama, a village near to Yedo, was finally agreed upon. Here a modern building of State was at once erected, for the proposed conference, on the 8th of March. When the day dawned for the meeting in the "Treaty House," the Japanese presented an array of bands of flag-bearers, musicians, pikemen, costumes and officials, with crowds of people. But the Commodore would not be outdone. He ordered the marines to be in full accoutrement, the bands from the three steamers to be alive with music, the officers to stand in undress uniform,

frocks, cap and epaulets, with swords and pistols, the sailors to be armed with muskets, cutlasses and pistols, and dressed in blue jackets, trowsers and white frocks. The escort, consisting of about five hundred officers, seamen and marines, fully armed, embarked in twenty-seven boats, pulled to the shore. Thus the Commodore received the five Commissioners of Japan. Here the answer to the President's letter to the Emperor of Japan, which had been delivered at Gori-hama, in July, was given. Herein the Emperor expressed a friendly spirit towards the United States, and acquiesces in the proposals concerning coal, wood, water, provisions, and the saving of ships and their crews in distress, in some such harbor which might be selected by the Commodore. Meanwhile a commencement could be made with coal at Nangasaki by February 16th, 1855. The Commodore's next step was to present the subject of a permanent treaty, similar to the one between the United States and China. He informed the officials that he had been sent by his government to make a treaty, and in case he did not succeed, the United States would probably send more ships to make it. He hoped, however, that everything would be settled in an amicable manner. During the time taken for deliberation over so important a topic, the valuable presents from the United States were delivered to the Japanese government. On the 15th of March, 1854, an answer was received by the Commodore, conveying, in most polite language, the utter impossibility on the part of Japan, to open her gates to foreign trade. Finding the Commodore resolute and persistent, however, one concession upon the other was granted by the Japanese officials, all of which betokened a favorable prospect for a successful issue to the great purpose of the expedition. The Commodore, at all events, looked forward with sanguine expectations to an early consummation of his labors in the formation of a satisfactory treaty. A grand entertainment on board the Powhatan, March 27th, was given of live bullocks, sheep, game and poultry, preserved meats, fish, vegetables, fruits, and the richest supply of the best wines. This gastronomical stroke of policy was a

master-prelude to the great end in view. But after the banquet, an exhibition of negro minstrelsy was gotten up by some of the sailors, who, with blackened faces and characteristic dresses, enacted their parts with a humor that would have brought down the house even at Christy's, New York. The gravity of the saturnine Hayashi was not proof against the grotesque scene, and he joined in the general hilarity provoked by the farcical antics of the mock negroes. By sunset the Japanese prepared to depart with quite as much wine as they could bear. The jovial Matsuski threw his arms about the Commodore's neck, crushing, in his tipsy embrace, a pair of new epaulettes, and cried out with maudlin affection:—"Nippon and America, all the same heart!" On the following day three ports were declared open for trade:—Simoda, Hakodadi and Napha. On the 31st of March, the treaty was signed. And here let it be remembered, that both by positive law and a usage of more than two hundred years, but one of Japan's harbors had been open to foreigners at all; that such foreigners, when they did come to port, could only trade, provided they were Dutch or Chinese, and could only communicate, indeed, through the Dutch as a medium, who were prisoners at Desima—in order to appreciate the work of Commodore Perry. He gained grand concessions: *a*) the privileges of general and special trade; *b*) a distinct stipulation to deal *directly* with their powers, without submitting to the humiliation borne by the Dutch; *c*) and an agreement to the effect, that in the event of any of our countrymen being cast as shipwrecked men on the coast of Japan, they should not be treated as prisoners, confined in cages, or subjected to inhuman treatment, but should be received with kindness and hospitality until they could leave. These were novel features for Japan, verily, whilst the Commodore himself had no precedent to be guided by except the treaty with China, made in 1844, which he carefully studied, and succeeded in having adopted in the main.

Captain Adams at once departed for the United States with the treaty, which proved the forerunner to the basis of inter-

course, which England, France, Holland and Russia subsequently might establish with Japan.

After another succession of conferences, which were continued from the 8th to the 17th of June, additional regulations were agreed upon between the Commodore and the Japanese officials, in reference to various disputed points of detail. A ratified copy of these regulations was handed over for the President of the United States, with a request that the American ratification be returned as soon as completed. The time of ratification in Japan was on the *twenty-second day of February*, which associates the birth-day of commercial freedom for Japan with the name of WASHINGTON.

ART. IV.—A PLEA FOR THE STUDY OF LANGUAGES—
ANCIENT AND MODERN—AND OF THEIR LITERATURE
BY THE MEDICAL STUDENT.

BY LEWIS H. STEINER, A. M., M. D., FREDERICK CITY, MD.

THE American mind is not satisfied with that which is acquired only by slow and steady effort. Impatient of delay, when once embarked in an enterprise, it seeks to reach the end by bold and rapid strokes. One result of this tendency is shown in the multiplication of text-books on all subjects, whose knowledge is supposed to be desirable,—all of which seem to claim public favor, mostly because of some rapid method they present of compassing difficulties in the way of the student. The latter is thus relieved as much as possible from that honest, strengthening toil which not only serves to fill the memory with valuable materials for reflection and future use, but also to give strength to the judgment. Hence we find that such text-books tend to weaken the reasoning faculties from want of use, and to produce an effeminacy most detrimental to all thorough and effective mental work, so that although the number of students of general literature and of the professions is increasing rapidly,

that of great thinkers is disproportionately small, for want of the hard training necessary to their production. Moreover, this very tendency to superficiality on all sides is conducive to the production of quacks and quackery in the land.

Superficiality has been specially invited into the medical profession by the rivalry that exists between the different Schools, which tempts their governing Boards to confer diplomas upon insufficiently prepared candidates, in order that the number of their alumni and the presumptive importance of their schools may thus be increased. For the same reason the knowledge, which should be acquired prior to entering upon a course of medical study, is rarely sought after, much less acquired, and the result is the admission, into the ranks of a learned profession, of large numbers who have never undergone the preparation necessary even to fit them for the comprehension of scientific terms, the apprehension of scientific reasoning, or the application of scientific laws.

It is not proposed, in this paper, to treat at length of the various branches that were once recognized, both in our own and other countries, as necessarily preliminary to a course of medical study, and which are now demanded of every medical student in Europe before he is invested with the title and privileges of Doctor of Medicine, but rather to present a few thoughts on the importance of the study of Languages, Ancient and Modern, with their Literature, to the student of Medicine.

The objects of study may be considered, first to furnish materials which shall be directly and *per se* profitable; and second, to train the mental faculties, so that any subject may afterwards be readily taken up and its mastery acquired with facility. The latter is really the more important. It matters but little when the youth is apprenticed to any trade that he should acquire readiness and skill in making one class of articles, but it is of the first importance that he should be thoroughly acquainted with, and skillful in the use of tools and their applications. With such knowledge he will be at home in *all* the applications of his trade, while in the first case his use-

fulness will be confined to the single specialty with which he has alone become familiar. The alphabet of an occupation, whether trade or profession, must be thoroughly learned, before one can be fitted to master its numerous applications.

Now a knowledge of language is most important to a professional man, because it furnishes him a direct means of holding intercourse with the learned, not only of his own land and age, but of every land and every age, besides being, as Porter calls it, "the most efficient instrument of discipline." It meets both the objects of study—has intrinsic value, and is also relatively valuable as means to an end—and that end is perfect mental discipline, such as is required of no one more imperatively than of him who is expected to interrogate disease as to its cause, and to suggest that which will aid the curative powers of nature to overcome the results of morbid action.

But while there may be little difficulty in securing assent, to this plea for the study of language in general, from the public, still such assent is based upon the idea that the language in question is the vernacular. More than this, however, is involved in the plea we are making for language. Nothing less is intended than to insist upon the benefits that result from the study of other languages, besides the vernacular, ancient and modern, classical and European—and to claim these as peculiarly important to the medical man. Let us examine this claim, in reference both to the direct and indirect advantages afforded, and see whether both are not secured beyond the possibility of a peradventure.

1. Direct advantages. The nomenclature of the medical profession is largely formed from other languages, especial use being made of the Greek and Latin in the formation of names used for anatomical, physiological, chemical and pharmaceutical descriptions. Without a knowledge of the etymology of these terms, they are only so many empty, meaningless sounds, arbitrarily selected to convey a definite set of ideas—they are seized with difficulty by the memory and hold their place by a very slight tenure indeed. But an acquaintance with their

composition invests them with meaning and living force. They are then intelligible to the man who uses them, and can be intelligently employed. Their very names directly suggest ideas, and aid the memory in recalling facts connected with them. No longer wearied by what are otherwise meaningless sounds, they become his assistants in study, and aid greatly in the mental processes by which conclusions are reached. Thus his labor is lightened, and what is to the non-classical student mere groping in the dark becomes all aglow with meaning and life, because the words employed have a signification in harmony with the object to which they are applied, recognized and known as directly significant of that object.

In this view a knowledge of certain modern languages, notably the French and German, is also of considerable value. Wherever original investigators in science are found, the results of their labors will sometimes necessitate the introduction of new words and new terms, which, receiving a quasi authority from their originators, will find their way into other nations speaking different languages. Our pathological and physiological nomenclature has been enriched in this way through contributions from the French and German, and the new terms invented to express new discoveries have been retained by the English-speaking physician, in consequence of his inability to find proper substitutes for them in the vernacular. Indeed an attempt to employ literal translations of such terms would invite quite as much ridicule as an attempt to translate the Latin names of certain legal processes, and our sense of the ridiculous would no more tolerate a literal translation of *bruit de diable* than it would of *ne exeat*. Despite all the efforts of purists to resist the constant admission of new words from modern languages, scientific research can only satisfy her wants, in many instances, by such importations, and so we have the immense host of words contained in our huge dictionaries, constantly recruited by additions from foreign lands. To use these terms intelligently and with facility, the physician will be greatly aided by a knowledge of the languages to which

they belong. Indeed, the same reasoning that enforces an acquaintance with Latin and Greek, because they are the general sources from which the nomenclature of the profession is obtained, applies here also to the French and German, since they enable him to have a living acquaintance with the terms he employs, and to better appreciate the thoughts they are intended to enshrine.

Again, the physician, who desires to keep abreast with the front column of the profession, should be able to command the contributions made by its original investigators and profound thinkers in the languages which these employ to express their thoughts. While no one can undervalue the labors of the English and American physicians, still he should not so overvalue them as to disregard the brilliant researches of the French or the ponderous contributions of the German to the general storehouse of professional lore. The mere repetition of the long lists of names, that stand prominent in the medical literature of both these nations, would remind us of the influence their writings have wrought upon the thinking and practice of America. In time, through the slow process of translation, they come into such shape as to be useful to the American ignorant of the languages in which they are written, but armed with an ability to read them at first-hand, the medical man is always in the fore-front, and ever ready to employ the latest contribution for his patient's benefit and to the advantage of his own reputation. In this view some knowledge of these languages would seem at present almost so indispensable, that one might naturally expect to find the Colleges engaged in serious discussion of the question, whether it should not be a *sine qua non* for admission to their lecture-room? The demand would not be too great, if the medical profession is to retain its ancient place among its learned sisters, and if its members are to be known and respected by all in an age, when an increase of advantages results in the better education even of the mechanic and day-laborer. While these are alive to such benefits, surely the Doctor should not be content to lag in the

rear of the advancing column of a progressive people; surely he should be eager and ready to retain the place of prominence which was freely awarded him for scholarship a century ago.

2. Indirect advantages. These are to be found in the mental discipline which the study of language promotes in a pre-eminent degree. And here the classical languages are of the first importance, far above those now employed by the inhabitants of modern Europe. The mental discipline, here contemplated, it is true, has not been always acquired, in consequence of the superficial methods of instruction too often employed by the modern teacher; but it was secured in former days when there was but little rivalry among our Colleges, and when the title "Professor" was always associated with the idea of thorough acquaintance with the subject proposed to be taught. Then the graduated physician went into the business of life with a mind rendered keen and quick by the difficulties it had been forced to overcome in its encounters with the classical tongues. These required his memory to be trained to the retention of words and their meanings, and his judgment and æsthetic taste to the balancing of delicate shades of thought, the mastery of profound conceptions and artistic delineations, the appropriation of thoughts not easy to grasp, but, when secured, worth all the labor employed, the formation of a judgment capable of weighing delicate shades of meaning involved in forms of expression of rare beauty and wonderful power. He had learned to judge of men by an exact rule, which finished expression enshrining sturdy thought had readily furnished him. He had acquired analytic power, in following the delicate steps of reasoning employed by philosophers who were experts in their specialties; terseness of expression, such as could only be found among people of high and thorough culture; accuracy of delineation, such as prevailed with historians who were masters of the idea of history, and cultivated diction from association with the melodious current through which poetic thoughts of highest fervor flowed. As his mind slowly but surely acquired strength and ready

acquaintance with all this, it became more and more prepared to undertake any work that might be met thereafter, and peculiarly fitted for professional studies when the time came for encountering them.

It would be wrong to say that, without such preparation the medical profession is unable at present to furnish specimens of the highest order of intellect ever known within its ranks, who have never had a tithe of the advantages here indicated, and yet who have shown themselves abundantly able to cope with the intricacies of medical science. But to genius there is no such word as fail. It finds modes of surmounting difficulties, unknown by and impossible to men of ordinary calibre, and leaps by intuitive processes—peculiar to itself—to positive results. Still I make bold to say that the percentage of those who are *fully* prepared for the study of medicine and its subsequent practice, is not as great as it was fifty years ago, and hence, although bright and shining lights are seen here and there all over the land, yet the percentage of small, feeble, flickering tapers is altogether too great for an age that boasts of its advance in all that belongs to culture and knowledge. Too many subjects are forced upon the student's attention before his mental apparatus has acquired sufficient strength to grapple with them successfully, and the result necessarily is—could not be otherwise—superficiality. We plead for the removal of this stigma, and it can be done in no way so well as by the employment of a full course of classical study prior to the commencement of the medical course.

What has been said of the indirect advantages furnished by the study of the ancient languages applies somewhat, although in a far less degree, to those of modern times. They afford some mental discipline, but not equal to that furnished by those more finished structures—the classical tongues. They have their place, should not be neglected, but cannot be substituted for the more perfect and finished tongues of Greece and Rome. Says President Porter (*The American College and the American Public*, 51) on this subject: "The student who makes 'good

studies' in modern thought and literature, cannot fail, indeed, of a quickening influence and guidance, but the student who has made good studies in ancient thought, has made himself ready to occupy his life with a far more intelligent and refined appreciation of modern thought and culture. As in the order of the culture of the race, the severer discipline of ancient institutions first prepared the way for the more genial influences of Christian and modern thought and feeling, so in the training of the individual on the most generous scale, the pedagogical period is most profitably spent in the ancient schools, before the pupil enters upon the second stage of thought and conception in which he is to live and act, which, however, is none the less truly educating, because it has become the wider school of life."

The indirect advantages of the study of languages, whether ancient or modern, are also experienced amid the cares and labors of a successful practice. They furnish in their literature an inexhaustible fountain of profitable relaxation, when the brain is wearied by constant strain, and all forms of work seem a weariness too great for human strength. At such times one can enjoy communion with the great minds of other nations, and find comfort and refreshment amid modes of thought and flights of the imagination, foreign from those by which we are surrounded. Such association gives more relaxation, confers more elasticity upon a fatigued brain than absolute freedom from work. The habit of attention and industry is preserved, while the variety of the occupation furnishes the requisite relief.

By familiarity with the literature of other peoples a catholicity of thought is obtained, which tends to the banishment of contracted provincialism and narrow, selfish prejudice. The mind frees itself from the trammels of nationality and education, and its vision becomes more acute and far-reaching. Sympathies are aroused for other peoples and other ages. Mankind is found to be something wider, greater, more comprehensive than the small circle in which the individual man lives; and with catholicity of thought there comes also a

cosmopolitanism of sympathies which enables him to exclaim—

“Homo sum : humani nihil a me alienum puto.”

And this very catholicity of thought and cosmopolitanism of sympathy is of incalculable benefit to the medical man. Its tendency is to elevate him above the petty jealousies and low selfishness which too often find a home with the uncultivated of his profession ; to make him also look upon *his* knowledge of science as something very different from science itself—the one fallible, and the other an infallible form of truth,—to increase his humility, while it widens his knowledge.

I plead then for the study of languages as the highest embodiment of human thought, and the noblest means of bringing a man into sympathy with all that his race has done in the past, and also as conferring, both directly and indirectly, such incalculable benefits that he can nowhere else secure.

Since the study of the classics has ceased to be an indispensable prerequisite to that of medicine, the percentage of educated men within the ranks of the profession has declined ; the percentage of illiteracy—with mortification be it said—has probably increased. Quackery has grown bolder and bolder, because it is not opposed by the thorough cultivation and finished training of former times. The Diploma has ceased to indicate much more than that lecture-fees have been paid, and one name added to the host of those who have gone forth to fight disease with inadequate weapons for the contest. Hence a duty rests upon the educated members of the profession to sound the alarm, and to contend for the increase of requirements from those who enter the halls of our Medical Colleges, to demand that none shall be ushered into full professional privileges, save in extraordinary cases, but those who have been fully and thoroughly trained, and whose training has been tested and approved by honest, earnest, faithful masters. In this way they will best add to the honor and renown of that profession, whose past history is so full of the names of great scholars and wise practitioners of the curative art.

ART. V.—TOLERATION AS A MODERN GROWTH.

BY I. E. GRAEFF, TAMAQUA, PA.

IN the first half of the seventeenth century, Germany was devastated by a most vindictive and ruinous religious war. It commenced in Bohemia in 1618, and lasted thirty years; and it closed in Westphalia in 1648, with a treaty of peace which marks an epoch in modern history. From this time on toleration became the fixed policy of the German powers, and gradually it was adopted as a fundamental maxim of the politics of all European nations; and now the popular mind is so fully habituated to its mild measures, and so deeply imbued with its generous principles, that it can no longer be controlled or limited by legislative enactments of any kind.

The fearful scourge of the thirty years' war was brought on by the bitter religious animosities, and sharp rivalries, of the Catholic and Protestant parties of that day. These were nearly equally divided in numbers, and were both so strong that neither of them easily succumbed in the conflict. This equality in numbers and strength, and the active interference of the great continental powers, made the struggle so lasting, and so extremely obstinate and ruinous. No religious war was ever so widely extended in its operations, so complicated and lasting in its duration, and so fruitful of misery to many generations. It made sad havoc with the resources and noblest energies of Germany, which for centuries had been the most wealthy and powerful of all European countries, but which at the close of this conflict found itself so exhausted that scores of years failed to bring back to it its previous vigor and prosperity. The masterly hand of Schiller has left us a graphic picture of the events of this startling episode of our age, from which we may

get a fair idea of the despicable animosities which goaded the Germanic stock into such deeds of devastation and bloodshed.

It is, however, not a matter of surprise that this war came with all its horrors; but it may be regarded as strange, rather, that it did not break out sooner. Hostilities were bitter, though they were long suppressed, and hence when the conflict did come it was all the more violent and destructive. The country, the age, the spirit of the times was steeped in the virus of relentless warfare. This was the inveterate settled habit of the day, from the doom of which it was found impossible to escape. It was a social disorder which was bound to exhaust itself by its own violence; after which peace came, not as an ordinary event of mere temporary and local significance, but rather as a standard measure by the genius of which the ages to come were to be moulded and governed. In view of this fact it may be said that the treaty of Westphalia, which was framed one hundred years after the rise of Protestantism, marks the beginning of one of the grandest developments of modern history. With it began an era of toleration such as the world had not seen through the hoary ages that went before. Politically it was not without profound and far-reaching significance. It had a vast influence on the maxims of international law, and on the maintenance of the balance of power in Europe. It was received and treated as the text-book of modern diplomacy, and acknowledged as a norm of political equity. Still its overshadowing importance lies in the fact, that it led directly to a solid religious pacification. It was evidently the beginning of the end of all religious wars. It stands as a solemn covenant of freedom, the sacred conditions of which have not been materially violated, and the main principles of which have become so firmly imbedded in the popular consciousness and the traditions of the age, that the calamity of religious wars seems now to be lifted from the destiny of the race. The coming in of this epoch was therefore properly hailed as the termination of long-continued miseries, and the pacific force of the movement made to increase in influence and power as time passed

on, in all of which lay the sure promise of a coming universal amity and freedom, which will be gradually but surely reached in the course of our world-historical progress.

Religious wars have occurred in European countries since the peace of Westphalia, but these were only the weak after-pains of a long period of chronic convulsions. The pacification of Germany was universally admired, and it caused toleration to be tacitly acknowledged as a fundamental condition of both religious and political prosperity. The final settlement of the British Constitution is of later date. England's history was stormy, when that of Germany had become comparatively calm, harmonious, and quiet; but, by the force of events, and the practical energy of her people, she has since outrun the great German nationality in the race of freedom and toleration. And no doubt this has added greatly to the personal independence of the English people, has helped to develop the immense political influence of the nation, and laid the foundations of its broad modern empire. Yet not even England is now fully up to the enlightened demands of the times, and she will have to take one more step to get fairly abreast with the generous flow of toleration as this has come to characterize the life and manners of the age.

The revocation of the edict of Nantes, the persecution of the Protestants which followed that infamous measure, and the wars of the Revolution, clearly show that France did not rise with her near political neighbor to the sublime level of religious freedom. These desperate measures were taken to suppress liberty of opinion by physical force, and to root its principles from the Gallican mind. But after thus untold evil had been brought upon the land, reason was once more allowed to assume her lawful supremacy, and the nation recognized the liberal tendency of the age as a ruling maxim of her own life and government. France was forced to see that the use of physical force, without the application of moral remedies, will not answer. The living issues of history she found it impossible to check and suppress in this way, and hence she wisely

concluded to yield to the nobler demands of freedom, and place herself under the banner of progress raised by the Teutonic family half a century before. Germanic and Anglo-Saxon nationalities took the lead in this movement, but the Latin race could not long keep out of the broad current which has since swept over the whole domain of modern Christendom, and has made both Protestant and Catholic powers fall in the line of its progress. To-day Europe boasts of religious toleration in some degree throughout the length and breadth of the continent. Not that this order of things has yet been established there in a measure answering fairly to the principles underlying it, or to what is justly required by the enlightened public Christian opinion of the age. Practically much remains to be done to reach this high ground and advanced position; but the general acknowledgment of the principle is an immense stride forward, and a guarantee of future progress in the same direction. If European nations are therefore no longer in the van of freedom, they are at least in the current of modern ideas, and are helping forward the liberal, generous, and emancipating energies of our world-historical civilization.

Toleration has received its widest scope in the life of our American republic. European ideas and institutions were brought here by the early settlers, who made an effort to give permanency to them in this land of their adoption. The experiment of established churches was tried by Colonial authorities, after the various models prevailing in the old country; but this system was abandoned and a policy inaugurated which has since placed us in the main front of the most progressive nationalities. By the organic law of the general government and the governments of the different states, ecclesiastical establishments are forbidden, and absolute equality before the law is secured to all religious denominations, and untrammelled freedom of opinion prevails. The way has been open all along for a large representation of ecclesiastical organizations in this country of foreign birth, and for the development of an unlimited number of native sects. This

diversified state of ecclesiastical affairs has been an admirable school for the training of a well-balanced popular sentiment in the bosom of our young and growing nationality, and has made us as a people more practically familiar with the science of toleration than any of the nations of the old world; and our example is telling powerfully on the condition and destiny of the race. Europe may still advance largely in the direction of a normal freedom, even Great Britain is not yet come to the noon-day glory of complete equality; but it is difficult to see how the United States could advance beyond the policy which has guided her from the start, and which has given such a wide and liberal scope to her influence. She is the banner Republic of Christendom, not so much because her civil institutions are more popular and free than those of other Christian nations, but rather because she is giving a practical solution to the religious destiny of mankind such as no other Power has yet been able to attain. Toleration in the American sense means more than in the European sense, and a full surrender to the principle, as it comes to view in our national life and history, seems to be the only escape from the misery and inconvenience of the worn-out systems of bygone days.

It would be a serious mistake to suppose that toleration is peculiar to modern times, or that it came into exercise only at the close of the famous thirty years' war. It has indeed come to specific development in the life of modern civilization, but in some form it was present in the history of all ages; and indeed it could not be otherwise, since it is one of the necessary conditions of social and intellectual progress. It was found impossible to hold the human mind down to a mechanically fixed absolute level of uniformity, even among the drowsy masses of the Oriental world; and much less could this ever be done among the more spirited and self-reliant races of the great West. The ancient Greeks had their conflicting schools of philosophy, and their radical party lines in politics. Ancien Rome, in the day of her power and glory, had her Pantheon, which stood as an eloquent monument and as a solemnly.

plighted warrant of religious compromise. And in Israel, where everything was bound apparently by rigid theocratic enactment, there was an admirable flow all along of what may be called the license of prophecy and of evangelistic progression; and in the closing era of the Jewish commonwealth sects like the Pharisees and Sadducees, and the Aramaic and Hellenistic schools of biblical interpretation and theological opinion, stood face to face in the Abrahamic household. And the conjunction of these three orders of civilization, the Greek, the Latin, and the Hebrew, under the same civil jurisdiction and power, and that at the concluding epoch of the history of the ancient world, stands out in bold relief as a broad measure of compromise which must be dignified with the name of civil and religious toleration. Yet antiquity, in none of its historical phases, rested its compromises on the same order of principles which now rules the thinking and begets the manners of the Christian world. There is a radical difference between toleration as it ruled two thousand years ago, and as it has come to call out and control the issues of social, religious, and political destiny since the rise and progress of the kingdom of Jesus Christ among the gentiles. This fundamental difference must be understood and kept clearly in view, where there is any serious intention of dealing intelligently and fairly with the movements of history and with the possibilities bound up with the future of the race.

It is well known that ancient pagan authorities sometimes emancipated large numbers of slaves, just the very thing that has been done by Christian nations in Europe and America. As far as the mere fact is concerned, therefore, the heathen of antiquity and the Christian of modern times stand on a complete level and seem to be equally entitled to the gratitude of the race; but when we come to inquire into the motives which have ruled this sort of public generosity at any time, we will soon find that there lies a deep broad chasm between the civilization of the ancient world and that which we call modern. Greece and Rome, and the whole Oriental world, never dreamt of a com-

mon brotherhood of all men; they did not understand the dignity of manhood, and they were in profound ignorance of the destiny of the race. Their acts of emancipation did not therefore spring from any sense of justice and personal right, but from the sordid consideration of political necessity. It is hardly necessary to say, that all is different at the present day. The dignity of our common human nature and the individual rights of men, without regard to condition and circumstances, is now the music that falls into our ears from every point of the compass. This world-comprehensive revolution, which has caused this radical difference between the ancient and the modern divisions of history, started with the personality of Jesus, was first promulgated in the countries of the gentiles by Galilean fishermen, and was carried along the highway of the ages in the life and training of Christian nationalities, until it has taken firm root in the popular will and has become the beneficent genius which presides over the destiny of the world. The first council of the Apostles and elders at Jerusalem inaugurated a compromise, which involved no sacrifice of principle but looked towards a generous toleration of opinion resting in one common centre and foundation of truth. This central basis and unity of truth the pagan world had not found, and hence its economic views and measures never rose to the sublime ethics of the world that now is. Here then we have a cardinal organic difference between ancient and Christian civilization, and the better light and greater power of the latter is properly ascribed to the superhuman origin and character of the economy to which it belongs.

Jesus of Nazareth claimed to be king, and to be destined to universal empire, yet He never took measures to establish this claim in the ordinary way, by the use of physical or secular agencies. The nature of this reign required agencies of a different character. "My kingdom is not of this world," He said, "else would my disciples fight." The commission given to His disciples to go into all the world and make all nations His people, was understood to require literal obedience and to

mean universal conquest, but it did not enter into the mind of those who received it that its practical enforcement should ever be coupled with carnal force of any kind. It was obeyed in the same spirit of heavenly-mindedness and superiority to physical coercion, which characterized the life of Him who gave it. All proceeded upon the assumption that, as there is one personal God who is Father of all, so there is one personal Saviour who will gather all people into His one fold and thus make the whole world His kingdom. The economy of the Gospel was therefore not brought in on the basis of equality with other systems, but it was presented as the truth in a specific and positive sense and as an order of things to the dominion of which all must submit. Hence it is all the more significant that, in its apostolic and primitive eras, physical compulsion was not allowed to come into its measures, and that its first promulgators, in the days of their poverty and weakness, caught up the sublime conception of conquering the world by the use simply of moral and spiritual agencies. None other had the promise of the support of the Master, or corresponded with the genius of His reign. It is true, however, that in the course of time this fundamental law of the Christian faith was lost sight of, and the mind of the church became secularized. In the midst of the confusion and violence of the times, and in the absence of civil powers able to govern the barbarian masses, the church got into the habit of enforcing her authority by the use of the sword. All this was contrary to the spirit of Christ, but it took such deep root in the popular mind and seemed to be so deeply interwoven with the necessities of the times, that it ran its course during long and dreary centuries, and only ceased its bloody career at the culmination of the convulsions and birth-throes of modern history.

It is a matter worthy of special notice that the great apostacy from the true genius of the kingdom of heaven did not prevent the accomplishment of the work which the Lord had assigned to the church. Though it was frequently done in a spirit and manner directly at war with the genius of the Gospel, many

nations were made disciples, and the growth of Christian beneficence went on. Thus modern society has been created out of the most barbarous material, and an economic order of things called into existence which is infinitely superior to anything the race had produced or experienced before. Under the absolute sway of the papacy the popular mind was educated for the freedom of after ages, and for the development of the toleration which is gradually becoming the universal habit of the race. The spirit of persecution and the use of physical force, as these prevailed throughout the barbarous ages, had to be rooted out and left behind. The habit had become fixed and deep-rooted—it was the growth of ages and the result of circumstances. It could not be overcome in a day. It stuck to those who broke away from papal Rome and enlisted under the banner of evangelic freedom. But a pure Gospel, and an order of circumstances favoring a nobler growth of the Christian life, brought deliverance, and now it may be confidently predicted that, as modern society has outgrown the barbarous cruelty of torturing and executing heretics by the application of physical force, so it will ultimately abandon all secular constraint in the purely spiritual concerns of mankind and plant itself firmly on the basis of a generous Christian toleration in matters of faith. This has already been done in a measure by organic legal enactment; but the popular mind is not limited in the case, as it readily runs beyond the law, if that is not sufficiently advanced to allow full scope to an enlightened Christian humanity.

Such is now the reigning popular habit, and there seems to be no possibility of breaking it and turning the world back again to the violence and bigotry of former times. Some people are in dread of the growing power of the Church of Rome in this country, and would perhaps favor the use of legal obstructions to prevent her progress. If there is any real cause for such fears, it would hardly be wise to set aside or ignore the fundamental law of the land and run against the tolerant spirit of the times, by adopting repressive measures before any overt act is committed against the public peace. That the papal

hierarchy would gladly rule here is no doubt true, and that strong efforts are being made to gain the coveted ascendancy is more than likely ; still as long as only lawful means are employed to reach this end, the sound sober sense of the nation will allow the full benefit of the chartered rights and liberties of the land. If the leading spirits of the Church of Rome do not understand this and profit by it, they must possess far less sagacity than they commonly receive credit for. They may be presumed to know that any attempt to establish an order of things here, contrary to the settled traditional policy of the Republic and at variance with its distinctive genius and life, by the use of violent measures, would certainly prove an ignominious failure, if indeed it is at all possible to bring about such a revolution in any way. No church, however popular, influential, and powerful it may be, would dare to assume such power and exercise such revolutionary authority. The thing could not even be hinted at without arousing profound indignation, and the Catholic church would be more peremptorily confronted in the case than any other. And surely the vast preponderance of Protestant power should find itself fully competent to meet this dreaded foe, and to master him by such legitimate means as may be supposed to be at its command, without resort to doubtful legal remedies.

Whatever may appear to the contrary, the tendencies of the age are positively and powerfully running in the direction of untrammelled freedom and toleration. There was a time when partizan narrowness was in the air, and when the boundary lines of individual liberty were drawn with an iron hand. But now freedom rules the day, and Christendom is impatient of all restraints that hinder or interrupt a full flow of universal good will and amity. The antagonism between Romanism and the liberty of the times may continue, but it will have to rise to a proper level and carry on a warfare in accord with the mannerism of modern society. And the orthodox Protestant confessionalism, which has ruled since the days of the Reformation, remains and will continue as a central power in history ; yet

for all that it must allow itself to be divested of its angular polemics, and to be remanded to the genial irenics which characterize the theology of Jesus and His inspired apostles. The habit of formulating the dogmas of the Christian faith out to the utmost verge of theological opinion and making them, in this form, binding as symbolical standards, was proper, it may be taken for granted, as a necessary part and condition of the economic growth of the Christian life; and hence these standards will not drop away as the dry fossils of a bygone day. Their tenets will not be forgotten, nor their genius ignored, as if they had no longer any place or force in the progress of the race. Whether orthodox evangelical symbolism comes to us from the sixteenth century, or from the earlier periods of the ecumenical creeds, it carries with it an authority and historic power which will not be exhausted while human destiny runs its way. Still there is a growing consciousness that theology needs to cluster closely around the personality of Christ and to flow fresh from the divine-human fountain of His life, rather than move rigidly in the angular grooves of doctrinal formulas, in order to satisfy the lively movements of our era. This Christocentric consciousness took its modern departure a generation or two ago, and it is enlarging and spreading with a rapidity which promises an early and world-wide triumph. Already it is readjusting and marshalling historical forces of the age in a measure adequate to the immense issues, which are looming up before the Christian mind and demand a rational and normal settlement.

In fact, therefore, theological dogmatism, when governed by the polemic severity of controversial ages, is regarded with disfavor, and it is thought that, by this time, the dogmas, customs, and usages of the faith ought to be sufficiently defined and settled to allow all hands to be joined in the work of Christianizing the world. The gates of the Gentiles are thrown wide open and the necessities of the masses are thrusting themselves forward from every quarter, wherefore all should rise to the emergency and allow charity and beneficence to do their per-

fect work. The primary duty of all is to hasten out into the highways and hedges, and to compel the people to come to the marriage of the King's Son. It is one of the peculiarly hopeful signs of the times that the popular mind is running so strongly in this practical direction, and is so peremptorily assigning a secondary place to controversial polemics. In Europe and America a magnanimous self-denial and generous enthusiasm are giving free course to the Gospel of peace, and are looking out to the ends of the earth as the goal of modern progress. Not all are alive to this high calling; some, it is to be feared, are profoundly asleep in the midst of the tempest of rushing issues and startling developments. The work is, however, going on under the Master's care, and His royal success in the ages gone by justify the belief that His triumphs in the future will come with a display of historic breadth and glory, answering to the advanced status of the kingdom of God in the world.

The history of Protestantism tells a story of divisions. Those who broke away from Rome divided among themselves, and raised up partizan confessional standards. The Germanic family was drawn into three hostile camps. Other nationalities followed in the same course, and lifted up their various banners. Theological tendencies and schools, at war with each other, grew and had great power. There were currents and counter-currents, divisions and subdivisions, the whole forming apparently a chaos of hopeless confusion. Rome concluded that, as the Lord had said, a house so divided against itself could not stand, and she hoped to triumph soon again by her formal unity and power. But the day of her triumph has not yet come. The evil of schism must certainly come to an end, though the manner in which this is brought about does not at all agree with the mechanical reactionary theory of the papal see. Divisions and confessional rivalries, though a great evil, under the providential supremacy of the head of the Church in history, are made the occasion of a marvellous development of self-reliance and strength, and open the way for a unity, free as the air and yet bound by the absolute decrees of the moral universe.

If the individual life of a single apostle has been a perpetual power in the Church, and if Patristic theology and the colossal achievements of medieval Catholicism stand out boldly as the abiding fruit of the Christian life, in spite of the deep-rooted prejudice of modern times, it will not be strange if the Romish hierarchy will not be able to close up the channels of modern thought and drive back the current of history into an antiquated course marked out by her own infallible hand. Instead of ruling the issues of life in any such formal authoritative way, she will likely find it necessary to allow herself to be controlled by these, or drop out by the way as no longer adapted to the growth of the ages.

Toleration as a modern growth is not limited to the religious, but it rules also in the domain of the secular. Life, in all its grades and phases, is affected by it. Intellectual culture, science, philosophy, medicine, politics, international jurisprudence, commerce, and the whole universe of material and social improvements, feel the inspiration of its generous impulses and obey its sublime maxims. It is not free of dangerous extremes, just as all great movements are not. Sometimes the proper moorings are broken away from, and blind caprice takes the rein; but this is only on the surface, while the deep, broad current is flowing steadily to a grand solution of the problem of manhood. It is from the beginning to the end a process of law; or an economic historical order, which comes to its final climax by a survival of the truth. If in its progress it often becomes corrupted, it is only what might be expected in any process of the kind. Sin and error are present in the life of the race, and cannot be overcome in a sudden and magical way; and hence redemption can only be the work or fruit of long succeeding ages. Liberty, large and ample, is come to individuals, to Churches, to civil Powers; legal enactments and party lines must give way. In the heat of the movement crime may be committed against order and law, but on this account the measure of freedom must not be treated as either a fraud or a failure. If penalties are not pronounced by the courts of brute

force and inflicted by the executors of physical coercion, the tribunals of law and order are nevertheless at hand and secure the ends of justice. The barbarism of the stake, the fiendish cruelty of the Inquisition, and all kindred usages of the past, including the horrors of religious wars and bloody persecutions, are now happily left behind. A milder age is come in which the truth is maintained in a more humane way; yet it is the freedom of order and the mildness of law that characterizes the age, and gives legitimacy to toleration.

Modern society can afford to be tolerant, because it is strong. Its cardinal fundamental principles and ruling manners are universally understood and obeyed, and there is no probability of a radical departure from this order of things. Hence a feeling of security which does not easily give way under the pressure of circumstances, since it has passed through the school of a long and comprehensive experience and rests on the vigorous growth of public opinion. It is not necessary now to proceed against the vagaries of science, and much less to hurl theological anathemas against its real discoveries in the interest of an orthodox scholasticism. The Christian mind is no more in a state of infancy, needing a formal guardian care to keep it from falling away from the recognized principles of morality, or of social order; wherefore the general good does not require the outward restraint of opinion, or an arbitrary limitation of the freedom of speech. The rankest heresies may be preached and the wildest novelties introduced, and no one dreams of appealing to any other tribunal for a verdict on the case but that of the popular judgment. Individuals may be carried away and communities demoralized, but no total apostacy of Christian society has happened in the darkest ages; much less is it likely to happen now.

Since the peace of Westphalia destructive criticism has assailed all the foundations of faith and civilization. Atheists have blasphemed, infidels have scoffed, rationalists have explained away the true sense and significance of the divine word, and socialists and communists have attempted to turn society

into a common herd; and still the divine order of Christian life is in full force, and the ideas and institutions which have taken root and grown up during the centuries of our era are stronger than ever. As thunder-gusts and storms purify the air, promote the growth of vegetation, and make life more prosperous and happy; so these skeptical vagaries of modern intellect and upheavals in the social and moral world have aided the beneficent aims of Christian progress. No doubt the experience and culture of the age is to-day infinitely broader, and richer, and stronger than it would be if modern Christendom had not passed through the fearful ordeal of skeptical tendencies, and of an open and avowed hostility to the Christian faith. Germany alone, in going through this process, has produced a literature and culture that will fructify the earth and give fresh impulses to the progress of the nations. And if we, in this country, are experiencing the same kind of troubles and dangers, we feel confident that we shall come to the same glorious triumph under the guidance of the same free spirit.

But this is not an age of unbridled individualism. At no previous time was society so orderly, so patient, and so obedient to law. Never did men combine so freely for the purpose of reaching general ends. In church and state, along with a growing measure of personal freedom, there is a reaching out after broad empire and comprehensive development of ecclesiastical strength and influence. Intellectual, material, and commercial enterprise moves on an enormous scale, and the religious sense is rising to the level of universal conquest. All this is not the result of a lawless caprice; it is the fruit rather of an endless life and of an indivisible unity. In the bosom of this life, as it now stands, men are indeed free to think and act much as they please, but in the tenor of their liberty they are constrained nevertheless to respect and encourage the reigning order of society. Toleration as a modern growth moves fully in the stream of a generous philanthropy, while it does not spare the reckless spirits which commit unpardonable crimes against the Christian civilization of the age.

This equilibrium of authority and freedom was foretold in ancient Hebrew prophecy. It has been the hope of the generations of our era. It is simply the philosophy of history, as this is brought out and perfected under the guidance of the divine Spirit. With all this the world is not yet a paradise regained, if the absence of all evil is involved in that idea. All the blessings of our tolerant and beneficent civilization do not make this earth an abiding place for the immortal mind to dwell in, but we still seek that which is future. If we look back along the highway on which the race has come up to our own day, however, we may well thank God that it is our privilege to live in the closing decades of the nineteenth century. There are still evils, and wrongs, and miseries enough in this sin-cursed world, to make the Christian long to be absent from the body and to be with Christ; but better are the days of the generations that now live, than the days and years of their fathers. And the end is not yet, as far as we are able to see. There may be a still more complete growth of the harmony of the race before the Lord will come. The world stands nearer that goal now than in did a half or a quarter of a century ago; civil Powers, as well as Churches, have come up higher in this way. Perhaps the millennium will thus be brought in historically, and the harmony and peace of the whole earth be made complete.

ART. VI.—THE PRACTICAL ELEMENT IN CHRISTIANITY.

BY CONRAD CLEVER, A. B.

IN the midst of the ominous shadows, with which coming events darken our several pathways, prophetic voices once instinct with divine inspiration are silent, and tongues once livid with sacred fire are dumb. The current of events is constantly becoming deeper, and broader, and swifter, and grander, as it is nearing its appointed goal. Nations are born in a night, and their history, with all its possibilities, is but the theme of a day. The study of geography has almost ceased to be one of the necessities of our education, since the boundaries of nations, as well as the populations of cities, have no permanency. The present attitude of the nations of the earth, viewed from any stand-point whatever, shows how empty is the boast of stability. The magnificent proportions of this one depend upon the vigor and strength of a prime minister, and of that one upon some line of princely diplomatism. Science, with all its wonted boasts, is unwilling to remain in quarantine long enough to be properly inspected, lest even ere it reach the port it will be weighed in the balance and found wanting. Society has learned that well nigh every species of conservatism must be sacrificed, in the presence of dangers, which dare to lay hands upon all that is sacred, and all that is feared, and all that is hoped for by man, and is plunging into the surging maelstrom of events, in order, if possible, to save its most darling treasures. And now it were the height of folly, to suppose for a moment, that theology would not be modified, and in turn materially modify these grand forces. It will be forced into the busy current of the world's life in spite of itself. It has to do with something, for which the world, with the intense agony of a lost infant, is crying. If it will prove true to the interests of humanity, which it is appointed to conserve and direct, it will save men

from vainly wandering in the mazy labyrinths of human speculation, in a vain search of Him for whom their souls long; the Church must recognize that round about it "lays a world in a stirring and tumultuous epoch, with its questions to be asked, and its work to be done."

The age is intensely realistic and practical. With all its follies and foibles, it is determined to walk upon the solid earth, rather than to float dreamily in mid-air. While in its almost mad flight, it may sometimes lose sight of some things, which it would be vastly to its interests to consider well; and may fail to furnish all the spiritual forces, by which a well steadied and completely rounded character may be formed, it has still a grand mission to accomplish. In the sphere of science, it will effectually do away with very many speculations, that were simply the result of scientific dreaming. It will challenge authoritatively all speculations which cannot establish themselves, by the requisite amount of positive evidence. In the sphere of society it will do away with that vast accumulation of social forms which have in them no more vivifying power, than the shell of the chrysalis from which the butterfly has escaped. In the sphere of theology it will cut away all the excrescences, however formed, which have gathered around dogmatic formulas, and force out into bold relief, those truths for which apostles fought and martyrs bled. This rich inheritance of the Christian ages, will be made a practical force, gathering in effect and power, till the nations shall feel that the Morning Star has really arisen with healing in His wings, to brood over them. Any one can feel that it is a time fraught with imminent peril. The germs of thought, which are elected to enkindle life, must shine with no doubtful brilliancy, else they will be unwittingly cast aside. Theological systems must put forth no uncertain sound, else the hosts will not properly prepare themselves for the battle. But on the other hand, such a movement will brace theological thought, and nerve it strongly for a contest, the deep mutterings of which are so near, that the character of the battle is no longer a subject of speculation.

Questions, that hitherto were held in abeyance by the strong arm of ecclesiastical power, are now squarely confronting the Church. Time was when it, by a series of promises and compromises, could stay the evil day. But now their number is legion, and they will not be down at any bidding. In the very necessities of the case, the better intellectual forces that are forming in the minds of men, and which will have immediate and lasting effect upon their lives, are not so much speculative as practical. The last few years have been rich in a realistic style of literature. Speculations, as to the manner in which imaginary men or women under imaginary circumstances, should have acted, so as not to offend the strictest proprieties of life, however clever, will no longer satisfy the deeper cravings of the human heart. It has found by sad experience, that spiritual enthusiasm enkindled in this way, is evanescent as the morning cloud or early dew. The soul, instead of being steadied, like a boy inured to the healthy mountain air, dwindles away piecemeal, like the Syrian leper. Attempts have been made in this way, to pillow up a heart-sick age, but it now would have them removed, like the disgraced and dying wretch would have everything taken away that reminds him of his downward course. The question is, how did real men and women, annoyed and vexed by real difficulties and temptations, think and feel and act! This being the inquiry that is being pressed on every side, it excites no wonder, but is a matter of much congratulation, that Autobiographies, Biographies and Memoirs have burst in upon us during the last few years, like a summer cloud full of rain. Theology, then, may well learn a lesson from this phase of the intellectual history of this time. And shall it improve the opportunity, thus presented, it will be as it should be, the chief modifying and directing force, in delineating the general features of the coming century. The age will be satisfied with nothing short of a *practical illustration* of the fundamental truths of Christianity. The great preachers of the age, which seems impatient to dawn upon us, will be those who can put the truth in such a way, that it will allay

the noonday dust of care, and with the dews of evening, bring relief to the struggling and weary soul.

The Church has been somewhat loath to heed the demands of the people, in this respect, because a few "select spirits" (?) have insisted, that humanity demands a new revelation, or an eclecticism which will work out the "absolute religion," whatever that may signify. But certainly nothing could be wider of the mark. The cry that comes up from the wilderness, or out of the stony prison house is, art thou He that should come, or do we look for another? And the only demand is, that the things which are to prove the truth of the divine mission of Christianity as life and light, shall be translated into the common parlance of the age. While of course, it is not always safe to be guided in mapping out the future labors, and marshaling the forces of the Christian Church, by the demands of an age, yet sometimes at least, the voice of the people is the voice of God. The expressions, by which some of our most valued truths are handed down to us, have been "coined and then current-made by public choice." No council, however formidable and respectable, for instance, could make the proverbs of a nation. These short pithy sayings, which contain so much that sweetens adverse hours, and warns against too much exuberance in seasons of joy, are the result of universal consent. And in choosing them, humanity has shown a better side. People thus sometimes know what they want. With truth itself, of course people have nothing to do, since that is the result of a higher inspiration; but in formulating it, they will not always go wrong who consult them. By the nervousness which is manifested, in the subscriptions to the formulas, there is evidence that there is a dissatisfaction with even the most honest and faithful, and a demand for such a statement of these truths, that they will be felt in all their practical power. It would be a gloomy view of humanity indeed, and very unsatisfactory to hold that its demands are always unreasonable. It has been a favorite theme in certain quarters, to throw contempt upon all these grand efforts of heathenism; but it cer-

tainly comes with poor grace from those who should know of the effects of the negative preparation that was carried forward by it, for the coming of Christ, and whose heart does not burn within him, as Humanism talks to him by the way, while the night of the middle ages, hangs with Egyptian darkness over the Church. And now then the demand of the common people, is for such a statement of the truth, that it will apprehend them, and they will in turn apprehend it. Theology, however fortified by tradition and historic data, must submit to the fiery test of intellectual and spiritual criticism. That which is wood and hay of course will burn up, but the gold will come forth purified. Arians who have vexed the camp of theology must be discovered, and will be banished without a particle of ceremony. In this process, no doubt very many dogmas which have been fondly cherished, will entirely disappear; others, that were largely inflated with human speculations and traditions, will be thoroughly cleansed; others, that have been familiarly and universally accepted, will put on a new dress, and be called to a higher seat in the Temple of God.

The practical power of the truth has been the final appeal for all its defenders. This arises from the fact that all the instructions of Christ are for the immediate and practical use of men. Some one has suggested, that one of the objects which God had in putting the stars in the sky, was, that men might enjoy that pleasure which arises from astronomical speculations. But I rather suppose that this was one of the smallest motives that entered into the mind of the Creator, as He stood before His work on the morning of the fourth day. It would sometimes seem, as if theology had received the words of Christ, and used them, as if that weird spell, that comes with such speculation, was the object for which the Saviour came. It very frequently has made the simplest words of the Great Teacher the basis of some of the most heartless speculations; nothing is easier than to understand any of the most profound precepts of the Gospel, as soon as they become living factors, in our daily lives. But on the other hand, nothing so soon involves them

in the inextricable mazes of shibboleth after shibboleth, as speculations about them.

The theological preparation then, for the immediate future, if at all adequate to the wants of the age, will recognize this. Dogmas, however carefully formulated, will be accepted as intellectual curiosities, unless they can be shown to have a living relation to suffering and toiling man. "In the griefs and joys, the temptations, lapses and triumphs, and all the glorious strifes of responsible natures," the truth, that will have the least appreciable effect, must be presented as a living reality. Theological students, in most cases, feel that there is a sort of dualism between the theological instruction generally received, and the teaching which alone touches the great body of the gospel. The collegiate education is simply an intellectual stimulus. It is not proposed that the student, in this course of study, shall furnish his mind; but simply to prepare it to be furnished. When he enters either the profession of law or medicine, his first day's studies have immediate reference to the wants of future clients and patients. And such should be the line of theological studies. There is a feeling abroad, however, that theological students are not apprehended by the Divine life as might be reasonably expected, from the general tone and character of the instructions they are appointed to receive, and students themselves feel, that instead of apprehending the great truths of the Gospel, as living forces, they have apprehended them as matters of abstract speculation.* When thrown upon their own resources, and actually confronting themselves with the awful solemnities of their calling, when they look into the faces of real men, and come to handle real congregations, rather than talk about them in theological societies or in little groups, discuss the spiritual support of the by and by, they feel the loss of practical tact and power. They are in possession of plenty of truths, but such as are known so well by the

* This was written before Dr. Duryea's able address before the students of Union Theological Seminary, came into my hands, where this same point is more at length and more ably drawn out.

ear but so little with the heart. They are unable intelligently to reiterate these truths in the language of the age. "The deepest truths are always becoming common-places, till they are revived by thought. And they are true thinkers and benefactors of their kind who, having thought them over once more, and passed them through the alembic of their own hearts, bring them forth fresh-minded and make them tell anew on their generation." *

It may be argued that theories of Christian truth must always precede their practical application; and in a certain sense, the proposition is correct, but there always exists the danger of being lost in the theories. There is a fatal danger that the ambassadors of the highest truth, may "become mere discriminators of doctrinal correctness, mere defenders of creed and system, mere catechetical expounders of the truth, mere denizens of the school and library, failing to unfold within them that expansion of human sympathy which is the means in God's hand of the action of man on man." † If pulpit ministrations can not rise above this, as they most certainly will not, if they be simply instructions in systematic and exegetical theology, then is the pulpit but a pious mental gymnasium, and its most successful occupant but a pious gymnast, to be admired for his skill but not for his message. The disciples were sent forth with but few truths, yet with very minute directions about their methods. Their very conduct in the house was to be a matter of chief concern. The object of the Gospel is to reach the people in such a way, that it will change their lives. Some one has said, whom it would be wrong to mention in this place, of another whose name it would be almost irreligious to place in such a connection: "You might hear him preach a whole year without feeling that you had a soul to save even." And might not the same criticism be made, very frequently, upon some whose mental and spiritual grasp is not quite so strong?

* Principal Shairp's *Culture and Religion*, page 87.

† *The Christian Life, Social and Individual*, by Peter Bayne, page 398.

It must not be understood from this, that dogmas and dogmatic theology are things of the past. In the history of the church, they have too frequently braced it against the incoming waves of dissolution, to be slighted in the least. Scotland, with its bracing religious life, invigorating as the pure air of its justly celebrated mountains, producing men who dared and died for doctrines, will stand against that weak and paltry sentimentalism, which sneers at everything that partakes of a doctrinal cast, like the dykes of Holland stand against the flowing sea. One of the richest bequests of past times is the crystalized forms of thought which our fathers in the faith have preserved for us. No one can watch the conversion of a continent, with any appreciation of the forces that entered into the spiritual fermentation, without feeling that formulated doctrines have played a very important part.

But all the great fundamental doctrines of theology, are now condensed into statements. It may be the province of the present age, or of the coming time, to modify and modulate some of the expressions, by means of which they have reached us. But its main province, which it is infinitely more proper to keep steadily in view, is to so present these formulas, that they will have a life which will be the light of men. Unless this will be the issue, they will become burdens on our hands, and prove a hinderance to the victory of the Cross. Some of them, be it said to the honor of those who bore the burden and heat of the day, are formulated as well, or better even than could have been done under any other circumstances. What we need then, in order to give practical force to the Gospel, is not new truths in new formulas, but old truths translated literally and not liberally for modern times. These truths sound from our pulpits and are accepted by the great body of the Christian people, like the utterances of men and women in fiction; and what is needed is to make them as living biographies whose sympathies touch us at this present time. How many are ready to exclaim, after listening to the most solemn declaration, "Ah, Lord God, doth he not speak in parables?"

The doctrines of God's Fatherhood can be drawn out into very captivating formulas. No work on theology feels itself fairly started, till it has fortified this doctrine by all the props that it can command. With these at hand, a minister goes forth to confront a congregation of men and women, who spend the toiling and tempted hours of morning wishing that it were evening, and of the evening wishing it were morning. His most painful experience is, that it is not difficult to obtain men's intellectual assent to theology, but it is quite another task to bring it to bear upon their daily lives.

The Bible teaches very plainly, that the powers that be, are ordained of God, and that to speak evil of dignities, is to justly incur the wrath of the Almighty. But Diogenes with his lantern, in his lonely search for an honest man, would not be on a more hopeless mission, than are those who would seek for even a Christian man, who had in any appreciable degree apprehended this great truth, upon which for us rests all good government. A noted infidel affirmed that a certain political victory had been gained through the ingenuity of a great party leader. A deacon of a Christian Church, in good and regular standing, maintained on the eve of a presidential election, that God had nothing to do with the success or failure of political parties. It will require the dissecting power of a modern "sic et non" scholastic, to find the least particle of difference between these statements. From the abuse that is constantly heaped upon those in office, and the general contempt with which their commands are heeded and their laws executed, it will require a rather more than ordinary formidable argument to prove to a sceptical world that they do not bear the sword in vain.

They are no longer a terror to evil doers and a praise to them that do well, in the same sense that Moses was, to those who came out of Egypt under his leadership. The lazy manner in which our thanksgiving days are kept, and the manifest indifference in all the religious observances that characterize the day, is a practical illustration of the failure on the part of

some body or of some institution, to bring the great truth home to the minds and hearts of the people. We can not read a single page of sacred history, without feeling that God formed the sacred commonwealth upon certain fundamental principles. But these principles were not to be exhausted upon one single nation. They must underlie all governments. They are no different than those upon which our own must rest. A government under which a healthy Jewish character could be formed and developed, making account of changed circumstances, which only touch in a somewhat remote degree, even the external form of government, would be just such as we need now. If the Jewish nation could only exist safely so long as God exercised over it immediately His paternal care; without which it would be rent by division and end in a complete destruction from the face of the earth, so must we come under the same immediate divine care. This does not mean a revived theocracy, as has been attempted with such singular failures. But the principles of government are the same in all ages. As well might we soberly say that the eternal principles of all society embodied in the Ten Commandments, had ceased to be constituent factors in the social life, as to argue that the eternal principles of government so evidently embodied in God's rule over the Jews, had ceased to enter into the life of modern nations. No one pretends to deny this guardianship, in an immediate, real and literal sense, as existing in those primitive times. But the maintenance of the same truth with regard to us, provokes a smile on the part of the multitude, and staggers even the faithful. There is a willingness on the part of a large portion of the Christian Church, to acknowledge that such was the case thousands of years ago; but by some means that peculiar relationship had exhausted itself, or else had been given up; as if time could weaken divine energies, like rust destroys the iron, or Divine Wisdom had created such magnificent theatres for the display of His power, and had quietly yielded it all at the behests of a materialistic philosophy or a godless secularism. God handled the Jewish rulers just as the potter handles the

clay, and so He does now, when it is required in the mighty plan of redemption. This is only theory to the mass of the people. To us, as a factor in government, He has practically become a metaphysical abstraction. This phase of the thought, gives coloring to our thinking and is implied in all our secular arrangements, "consequently, the whole scheme of Old Testament history must be resolved into a scheme of irregular interferences. It can not be brought to bear—we have no right to bring it to bear upon the actual conditions and relations of our modern people." * Having assumed this false position in practice if not in theory, the hold of the church upon national movements has dwindled into comparative impotence. It would be easy from a rationalistic standpoint, to trump up reasons for such an assumption gaining favor. But the church simply recognizing it, and without making any excuses whatever, it must certainly hear it as a trumpet of God, summoning its scattered forces to retake an empire which has been stealthily but forcibly and well nigh completely wrenched from its hands.

The age itself is wearying with this false position, and on the whole, the way and manner of remedying it, is one of the grandest problems that confronts the church. It is not the scholar in politics that will clear the national skies, as is so frequently maintained before graduating classes, and bring the nations back to God, but the church. However jealous men may be of such interference, it must come, or men may cry *Peace! Peace!* but there is no Peace. The hurt of the nations can never be healed by the false prophets who offer their thousand apologies, for the real life power, that has gone out. The abuse of the truth here contended for, in the ages which have passed, can in no wise be urged as a palliation, for the wholesale injuries which result from this false position. There is an intimate and interactionary relation existing between

* This and much more of the same kind, that should be carefully studied in Rev. F. D. Maurice's *Patriarchs and Lawgivers of the Old Testament*. Preface to second edition. Page 25.

church and state, and whatever it may be, it will never be settled in country debating societies, or political caucuses, but in practice. If the church will only become something to the nation, it will be able to cure all. The solution of this problem is possible, without holding with two such eminent Christian scholars as Arnold, of Rugby, and Rothe, that the ultimate issue will be a swallowing up of the church by the state. Doubtless both have a sublime mission, in the solution of the problem of the ages. And when ecclesiastical strictures shall hinder it, when it shall be casting out devils, the Master will say, "forbid it not, for he that is not against us, is on our side."

By a very casual survey of all the great movements in the Church since its establishment, which have urged it higher up the mount of God, it will be found how largely the practical element of Christian life has entered into them. It is this feature that gives such fervor and poignancy to those great apologies of the first centuries of Christian effort. That grand historic movement, with the triumphs of which we are as fully acquainted as we are with those things that daily surround us, depended upon their possession of an inward life, rather than a settled doctrine. Under a sense of their new birth a few unlettered men were inspired with a courage strong enough to undertake and an endurance strong enough to carry through the conquering of the world for Christ. Their confession of faith was embodied in the simplest possible forms, and confined within the most convenient compass. Panoplied in this simple armor they went forth to meet the giant forms of heathenism, even though its speculations, with noiseless tread, stalked the earth like a giant, defying the armies of the living God. The skeptical philosophy, so highly cultivated by the Sophists, and so skillfully wielded by those who struggled to save an effete system of speculation, could easily meet Christian speculation, however well formulated it might come. However the Christian forces might be marshalled in such a line of battle, it was simply Greek meeting Greek. But a life that challenged the approval of the Apostate, with all his bitter antagonism to

Christianity, and his hearty determination to establish anew the worn-out forms of heathenism, must certainly have had in it a power that would attract the many.

A little earlier the opposers of the new faith were made to feel that a kind of love had sprung up among these brethren, so far beyond the common conceptions, that a new term had to be invented to express it. It was found among no other people but those who were the professed followers of Christ. It could be accounted for upon no known philosophical principles. The reader of the first pages of Christian history will feel that there is a lack of speculation, but at the same time a presence of something real. There is no compromise at any point with error, however enchanting be its allurements. The Church determinedly holds to that which had been received under its simplest form. But this simple formula of its faith is not that which strikes the world most sensibly and favorably. There is something in their lives which is an epistle that far more than any apostolic letter even, teaches the truth to the outlying world. The letters are simple addresses to the saints and the holy ones, but the life of the Christians is the invitation which calls the poor degraded heathen to the Father's house. The heathen emperors were unmoved by the sublimest speculations, but could not help feeling that they were in the presence of a new life, which, though started in a corner, would be felt in all the world. Under the magic influence of this life their strongest sceptres weakened, and their brightest armor grew dim. Is it a mere matter of constitutional peculiarity that the later epistles of the New Testament breathe such a different element from the former? Or may we not rather suppose that the first flush of enthusiasm and Christian zeal began to ebb, and could not be kept up as doctrine? No one would wish for a moment that the doctrinal epistles which came forth from the fires of Tübingen criticism, without the smell of fire upon them, and which in time exercised such a mighty power, that "in Tübingen there is now no longer any Tübingen school," should be weakened in the least or lowered a single niche from the exalted

place which they deservedly hold in the canon. But when the aged John saw the seed ripening so rapidly and disastrously, which earlier years saw sowed, he demanded on the part of his people under his care a more consecrated life. He simply assumes that Jesus was the Son of God, and then urges upon the brethren such a life as will bring honor upon that name. His Epistles are practical, rather than dogmatical. The readers had to do immediately with the life of Christ, as bearing earnestly upon their lives, and producing love among the brethren. There is a vein of humanity running all through them, which makes the truths of which they are the bearers awfully real. Evidently the first Epistle was written to counteract the influence of false teachers, not, however, by polemical arguments. He writes to confirm the saints in the truth and reality of the revelations that have been made, but more especially to urge upon them the necessity of carrying them out to their practical consequences. While they were to gain great joy that they were able to receive the truth at the hands of witnesses who had seen and handled the Word of Life, yet the real peace and joy and life eternal was to come, when that love had been begotten in them which is always the earnest of a heavenly inheritance. "This, and no polemical aim, is to be assigned as the main object. As subservient to this main object comes in the warning against those persons who, by denying that Jesus Christ was come in the flesh, imperilled all these blessed consequences, by seducing men from the faith in which they rested."*

There is a very manifest determination, in the later Epistles of St. Paul, to make a much more earnest stand against anything that would weaken the practical life of the churches under his care, than in his earlier ones. Doubtless the feeling was generated in his earlier apostolic life, and confirmed by his large experience, that doctrine was greatly disposed to end in a sort of intellectual assent, and hence with its acceptance he also insists more earnestly upon a practical demonstration of the life

* Dean Alford's Greek Testament, Vol. 4, page 180, Prolegomena.

that was within them. A simple deduction, from a broader acquaintance with humanity, plainly revealed to him that the mighty disintegrating of forces that followed upon the heels of the disciples could only be counteracted by a life of holy living in the churches. This view does not weaken the idea of the full inspiration of the apostle, when he penned the earlier letters, in which he relegated the practical part to a few closing verses; but likely the thought dawned upon him gradually that truths enter much more effectually from the heart into the mind, than from the mind into the heart.

The power of the practical element in Christianity shows itself during the middle ages, under the form of splendid missionary achievements. When it threatens to break down, under the burden of speculation, its missionary activity ever fires it with a new inspiration. When it was in peril from the waves of uncivilized life, which poured forth one after another from those northern forests, its missionary zeal awed the savage nature, and made him who came to slay and plunder abandon his heartless purpose, and sit down at the feet of those great teachers, who, with their lives in their hands, penetrated into those primeval forests. These grand civilizations, the fruits of which we are so hugely enjoying, in all the social conveniences, intellectual privileges and religious opportunities which surround us, were born and rocked amid such terrible threatenings. The great missionaries gave to the Church the nations, which to-day bear the destinies of the human race. There are grand councils belonging to this period, and royal names which have become synonyms of thought, but the missionaries gave incentive to the stirring movements which have been instrumental in raising the Church to a higher plane of its existence. Gibbon's heart of stone becomes a heart of flesh when he comes to picture the civilizing influence of this kind of Christian activity upon the wild tribes that came under its influence. The sublimest speculations would never have provoked a ripple of feeling upon the minds of men inured to savage toil and hardships. But the monks in the roll of missionaries produced the same

effect upon the unyielding savage nature that the patient suffering of Christ did upon the heartless Pilate. The divine character of Christianity could only make itself felt in this way.

While rationalistic historians generally find no oases in the wide historic desert which opens up to view for several centuries preceding the Reformation, the missionary activity ever returns to remind them that the Church is the bearer of a life, of which they are wholly unacquainted. Though they always put themselves to considerable trouble to go out of the way to show their supreme contempt for dogmatical speculations, here their hearts begin to relent. "The chief title of this period to the indulgence of posterity lies in its missionary labors. During a period of three centuries, when Europe had sunk into the most extreme moral, intellectual and political degradation, a constant stream of missionaries poured forth from the monasteries, who spread the knowledge of the cross, and the seeds of a future civilization through every land from Lombardy to Sweden."*

Rationalism is always proud of its achievements, and always takes good care that everybody else shall become acquainted with them. It has insidiously usurped wisdom's place, on the street corners and in the chief places of concourse, in the opening of the gates and in the city. The theme of its cry has been so continuous, and its triumphs are so loudly heralded, under every circumstance, that many unthinking individuals have come to listen to all its proclamations as simple matters of fact. But the proclamation of its own triumphs is very frequently the best evidence that that which they have attempted to destroy, or at least to so modify that it would be practically inoperative, is mightier than they. "When we look back to the cheerful alacrity with which in some former ages men sacrificed all their material and intellectual interests to what they believed to be right, and when we realize the unclouded assurance that was their reward, it is impossible to deny that we have lost some-

* Lecky's *History of European Morals*, Vol. 2, page 247. This is a powerful testimony when coming from such a source.

thing in our progress. This is the shadow that is resting upon the otherwise brilliant picture the history of Rationalism presents." * Certainly, and when the gloom shall deepen, as it must, when future hope and reward has been moved beyond the horizon of human existence, humanity will find itself so inextricably entangled in the meshes, that utter destruction will be a boon. Doubtless the author's mental vision, though filled with the brilliant lustre which Voltaire cast upon French literature, or the massive speculations with which Deism attempted to meet the truths of Revelation, and did spoil many through vain deceit, fell upon an humble martyr in the attitude of prayer, awaiting the reproach of the half-famished lion, or a missionary who penetrated the wilds of heathenism with no other possible object than that he might be able to win men from the darkness of nature, and present them as trophies of grace. His heart began to relent, and his historic sense felt that what had been lost might more than over-balance that which had been saved. It was an acknowledgment wrenched from him, that here were forces that had not been born of civilization, even in its most painful travails, but which had materially modified and directed civilization, in times when all the prophecies and promises of rationalism shall come short.

After the Church had again passed through the scholastic period, when speculation ran riot, and when it was in its highest acceptance, there is a want felt, for there is a general decay corroding the pillars of society. During this period it had full play and a full opportunity of showing its power, to direct the energies of the human race to a higher stadium of existence. But the practical preparation for the Reformation is mysticism, which is as far as possible removed from theory. Through its influence, the shadow of the latter day glory becomes full of promise. The language used by the great preachers, who would permeate the masses with the ideas of benevolence, was that of the common people. The hard protean forms

* Lecky's *History of Rationalism in Europe*, Vol. 2, p. 357.

of speculation were forced to give way, and there came instead a "speculation which, giving to the theorems of faith spiritual vitality, and perceiving them from the stand-point of one vitalizing central idea, spread them as a synthetic whole before the hearts and wills of the hearers." *

While the earlier mysticism found itself more or less hampered with the shells of speculation which still clung to it, even though the age was beginning to ripen, for a new outburst, it laid aside more and more its swaddling clothes, and began to assume a broader and stronger influence. So rapidly did the life of the Church, in this form, keep pace with an age which had been wakened out of a deep sleep, and was then rushing forward with all possible haste to make up for lost time, that a real inward reformation was going forward, commensurate at every point with the demands of the time. That wider movement, which appears to Hume as a simple battle of the monks, is only an effort to find a body large enough for this new spirit, which was the composite result of all the better elements of mysticism. A system of Reformed theology, like that which is found in John Wessel, bears no longer the speculative aspect of former systems. "Whatever judgment we may form of mysticism in general, its nature and work, it is only the want of religious or moral education which would lead one to dispute that the great mysticism of the middle ages, especially the German, was animated by an aspiration which pointed in the direction of true religious experience of the personal indwelling God. It walks in the light of eternity, and learns to look at the things of this world in this light, even though it may all the while remain the child of its own time." †

It would be historically unreasonable to find that it could entirely free itself from the influences of the age, which were all more or less heartless. But with its most marked errors distinctly before us, we may safely pronounce it a predecessor well

* Ueberweg's History of Philosophy, Vol. 1, p. 468.

† Dorner's History of Protestant Theology, Vol. 1, p. 52.

worthy of the great Reformation; and it may, in the end, retire with the proud consciousness that its plastic effects were very marked, in that which comes after; and that its chiefest glory, only in a small degree, was surpassed by the fullness of the day. It taught the world, by example and precept, that religion consisted in a calm devotedness, in a pure and disinterested love to God and man, and in a practical benevolence. Before such powers the iron gates give way, the middle walls of partition fall down, and the iron fetters that have been formed through centuries of forging and strengthening give way. In the reformatory councils immediately preceding the Reformation an attempt was made to conciliate this spirit of practical activity by a restatement of some of the dogmas of the Church. But nothing short of a new Church life would at all satisfy the issue.

Luther had been trained in this system of life and thought, as well as all the other Reformers more or less. It was a lack in the Roman Church to meet the wants of that great, warm soul, hungering and thirsting for the fullness of light, the scattered rays of which he had caught in mysticism, that drove him forward in the way of reform. It was not an effort to seek a new statement of doctrines that urged the Reformers forth into uncoveted fields. There was a willingness to subscribe to the doctrines, and in a large degree to the usages of the Roman Church, even, providing there would be such a change in the management that the longings of earnest souls like their own could be satisfied. When the Roman Church refused to give heed to such a reasonable and honest demand, a separation became a necessity; and this, of course, was followed at once by attempted statements of doctrines and the formation of catechisms. But this last feature is a consequence rather than a cause of the movement. The primary cause of the movement was the higher tone of spiritual life that had been born; and would it be any violence to facts, viewed in the light of other truths set forth in a former part of this article, to maintain that the bitter contests that followed the first outburst of re-

formed church life resulted from a want of the seasoning power of the practical principles, where there seemed to be a breaking up of all the old modes and bounds, and no hand steady enough to map out with clearness a course that could be followed. It was where the practical spirit had been allowed, for the time being, to recede into the background, that the steady faith of Luther, even, sometimes doubted the wisdom of having started that movement, which was fraught with such weighty interests for all subsequent times. Negative abstractions seemed to be the only outcome, and the horrid forms of an unbending scholasticism again froze the genial current of the new life.

Under the circumstances in which the Church is placed in these latter times, it will be well for it to recognize that there are real things for which there must be an earnest contention; but that a dogma, however hoary with age, must not be a matter of contest, if it have nothing else to recommend it to its suffrages. There is embodied in our most revered standards much that is only relative and partial truth. In so far as they are this, though holding their position quite long, they must at length submit to such a reconstruction as the practical life of the Church demands. There is much that appears to view, at first, in the building of Zion, that is simply scaffolding. Now it has not unfrequently happened that earnest men have mistaken a part of this temporal though necessary structure for a portico or arch of that which is eternal. Nothing is more common than for men to mistake a defence of certain denominational peculiarities for a defence of the faith once delivered to the saints. In the real struggle, then, which is just at hand, when Christianity itself will be put on trial, and when the boundary lines of the Christian Church, which separate it from the world, must be marked by a bolder hand, the practical element will be more than ever felt.

A proof of the immense superiority of the practical over the theoretical was shown in the rapid conquest of Buddhism over Brahmanism. The latter, with an incomparably superior creed, and established by sacred traditions that extend so far

back into the past, that the historic muse has forgotten the chronicle of their birth, was compelled to yield in a very short time. Buddhism, with a creed absolutely atheistic, but teaching all those doctrinal elements, that appeal to the finer nature of the unregenerate man, and seeming to battle against all odds, triumphed simply because it was practical,* and it has been this same element, that has held its millions of devotees together so long, and which to-day forms an almost impregnable barrier, to Christianizing influences. The church, unless more careful, will stand helpless in the presence of rationalism from this very source of power.

It has been contended by an English Divine, that theology is largely indebted to secular influences,† and is vastly indebted to purely secular movements, for some of its most revered truths. There is no doubt something in this, which the church has been very tardy in apprehending, but probably the gifted essayist, under the influence of the system in which he stands, has not done full justice to theology, and has given an undue prominence, to secular movements. In so far as the church has adapted herself, to the movements of the time, *in the spirit* of the apostle who would that we should become all things to all men, in order that we might save some, it has simply awakened to a sense of the promised land, that lies all about it, and is appropriating by a practical turn, a great portion of the world's life, which hitherto was allowed to go to waste. Theology is just coming to meet and sanctify the struggle of secular life; it has cast in the salt at the head of the stream, and healing has come forth into all the borders. The idea is not to secularize theology, but to give to all secularism which is good, a theological caste. It must recognize that human life is attempting in vain to lave its wounded members, and that it is in possession of the branch which it should not keep sacredly wrapped up in a napkin, but should cast it into the spring of

* Hardwich's Christ and other masters, Vol. 1. Pages 222 and 223.

† Essays on Questions of Belief and Practice, Theology and Morality, by Rev. J. S. Davies, A.M.

human life, and sweeten the streams that are to flow down to unborn generations. When the Church is confronted, with such massive historic mosaics, as Mr. Lecky's *Histories of Rationalism and European Morals*, in which the practical element is always set forth, as a power which saves it from the corroding influences of speculations, which by the undue support of a false ecclesiasticism, hurried it into absurdities, which it would be madness now to support in the least, it is well for it to stay and consider till it learns well that life will always be the light of men.

The mission of this factor in Christianity, has not yet been fully tested in the battle against Rationalism, the vanguard of which has reached the space between the porch and the altar. "The great advance which, on the whole, theology has made in these latter centuries, and which it may be expected still more to make in the centuries which are to come, is this that the essential, the supernatural elements of religion are recognized to be those which are moral and spiritual."* Since the church has only apprehended in part the significance of Christ's life, there has been a falling away, and a general weakening along the whole line of defence, which will continue, just so long as the present partial apprehension of this side of His life continues; and just in the degree, that a truer apprehension is attained, will there be a gathering of strength. Were Christ indeed our life, in this view, there could be no falling away such as is now seemingly so easily accomplished, by the charm that is thrown around the Neologian's path. If He were present in such a real sense, before those who witness for Him in their writings, but especially before the great multitudes, who in the spirit of self-sacrifice do their loving works and in patience fulfil the countless unseen ministries to which God has called them, unbelief would be forced to everlasting silence.†

* Dean Stanley. *The Hopes of Theology*, *Eclectic Magazine*, July No. 1877. Page 99.

† De Wette, as quoted in substance by Dr. Geikie, in *Life and Works of Christ*. Page 4.

It has sometimes been felt, that English Philosophy did not effectually meet the issue which was raised, by Deism and Rationalism in the closing part of the last and the beginning of the present century, as did the Christian philosophy of the continent. But what is far better, it has lived through it under the guidance of respectably strong precepts, and the Christian life of England and Scotland, when compared with that of Germany or any other of the principal European nationalities, will show at once how far they have gained a vantage ground. Yet it is to be lamented still, that the German metaphysics, of the left wing, have made very serious inroads upon English and American thought. These nations, with their practical turn of mind, have accepted its conclusions, without being able to divine the consequences that need be expected. Now it is no detriment, to the English cast of mind, that it at once accept the conclusions of a philosophy, and immediately puts them to a practical use. In this very feature of its composition, it has the power which a people with a mere speculative turn cannot have, of meeting the issues. English and American Christianity then, will be the last court of appeal, and upon its practical solutions are the coming hopes grounded. This will show the immense superiority of real Christianity, and prove it to be the life of the world; when the most popular works from the opposition, which now seem such impassable barriers, and are heard like a young lion roaring for his prey, will be looked upon as mere curiosities.*

Before our own Church, there opens up at this time a splendid opportunity, in its *Peace movement*. If it proves itself true to the irenical spirit which characterized it in its inception, and which we may hope may characterize it in that time when Christendom, wearied with its countless divisions, shall seek for an arbiter of its differences, it shall lend a mighty voice to help silence the gainsayers of this time. It will establish a green oasis, around which the future historian of the American

* Ruskin's *Modern Painters*. Vol. 3. Page 345, (Appendix).

churches will linger with an infinite degree of delight, as he plods his weary way backward and forward, over the arid wastes of scepticism and sectarianism, which prevail so largely now. And if there will be a lively sense of the need for us as a church, at this the eleventh hour, to go into the Lord's vineyard, and occupy fields both in home and foreign lands; of the crying need of our united efforts in favor of Christian education; of the demand of the Great Head of the Church, for a benevolent activity commensurate with our present opportunity and worthy of our past history, which can only be done by hearty co-operation, doctrinal differences will fade away, personal feelings will be given to the winds, and there will be a *regeneration* which will no longer cause a contest about the term to express it, but will be a rising from the dead.

There is an argument in favor of the Christian Church, in its Orphans' homes and hospitals and Christian commissions, in its earnest antagonism to bloody wars, and in its steady battle against slavery of every kind, in its efforts to remove away everything that hinders the progress of humanity, in its leading the captive and binding up the broken-hearted, that, never quails before any metaphysical speculations, however plausible they may seem to be. This is that which is unseen and eternal, through the genial influences of which the Church will ever arise to a higher and broader life. It is to this kind of activity that Christ is ever calling His people anew. As the burly centurion saw the patient sufferings of Christ upon the cross, he exclaimed, "Surely this was the Son of God." When the world shall be squarely confronted by the unseen ministries of the Christian Church, which are to it what righteous men would have been to the doomed cities of the plain, it will be compelled to feel and acknowledge that it is the corner-stone, which though curiously fashioned by unseen hands, will bind together the scattered fragments of human life, and bind them together, so as to be a fit dwelling for its King, who shall descend in power and glory.

The Church seems to waver in its upward flight, but its ling-

ering is not that of an old eagle dropping feather after feather from his lagging wing, but rather that of a young eaglet moulting his feathers, preparatory to his flight into the regions of the sun. Braced by the stimulations of a broad benevolence, and allowing full play to a genial sympathy for humanity, the Church shall widen out into a broader existence, which though new is yet old, and rise higher and higher with ever grander gyrations, nearing the regions of everlasting light.

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ARTICLE VII.—WHAT IS EDUCATION?

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THE question, "What is education?" is one that comes down through the ages and forces itself ever anew upon the consideration of the thoughtful mind, and calls for a new solution.

And surely, there has been no time in the history of nations, when it called more loudly for earnest consideration than in this age, when the general cause of education is receiving such almost universal attention and favor. It is felt now, more than ever before, that the education of the masses is a necessity for Christian civilization. In our own country, many of the state governments have adopted systems of general instruction, and established schools, from the primary department to the state normal, the college and the university.

But it dare not be forgotten that, while there is an education whose mission it is to serve great and glorious ends, so there is that also which "worketh death."

Education, in the very nature of the case, can be the handmaid of religion, only in so far as it is sound and healthy

throughout. And religion can be the safeguard of the nation only where its principles and rights are recognized by the powers that be, and its teachings intelligently embraced and maintained by the citizen. For where education is false, there religion wanes, and where religion declines, there the nation dies.

From these considerations (and there are others still higher) the proper solution of the question which forms the caption of this article, must be felt by all who have any sense of what is involved in it, as of paramount importance.

Two conceptions of what education is, prevail. They rightfully agree in teaching that it holds only in the sphere of humanity. For while it is known that in the plant there is a plastic power, and in the animal an instinct, both which approach the human reason, yet all readily admit that they can never rise to a consciousness either of themselves, or of the world above and beyond them. The one is capable of being cultivated, and the other of being trained, so that they both come to be something quite different from what they were in their wild state. The peach for example, a fruit at once so palatable and so healthful, is in its wild state the *bitter poison almond*. And the noble horse, which heeds the bidding of his master, at the word or motion of the hand, is an animal quite different now from the snorting steed which, with the kine of his herd, cantered over the wilds of Arabia or the prairies of the west.

This change, however, is not the result of any process of reasoning, nor of the determination of will, on the part of either the animal or the plant, but of a power brought to bear upon them from without. True, there is a susceptibility to this power in them both, but this is nothing more than an unconscious necessary *passivity*, subjecting them to the will and power of man, so that he may coerce their life and powers in accordance with his own pleasure and purpose; as he who is "king of creation," and who has received the divine injunction "*Subdue the Earth.*" But all must surely be ready to admit

that this falls immeasurably short of what may be properly called education. It must be seen at a single glance that this amounts to physical training, and nothing more.

Education must have its beginning in that higher sphere, where reason and will have their being. Man only is capable of being educated. So far all agree. But when we come to consider what that education is, we find a difference. Here two conceptions are manifest; and hence also two theories, two schemes are maintained.

The one presumes that the human mind is evolved into actual conscious existence through the process of natural growth. That just as the bodily powers are developed from the helplessness of infancy to the restlessness of childhood, and from the activity of youth to the full strength of manhood, so the mind is unfolded more and more, as a necessary consequence of its normal relation to the physical nature of man.

This theory we must confess, strikes us as giving the idea of mind rather a physical turn; for it gives it a physical birth, and makes it dependent for its development only on physical relations.

Under this view of our subject, the mind is resolved into a mere empty capacity; a place for holding things, a store-house, or at best only a blank intellectual canvas, capable of receiving impressions only from without. In the beginning this capacity is, as a matter of course, but small and delicate. The canvas as it begins to unfold is but limited and tender; capable only of having inscribed upon it the primary elements of knowledge. But as year is added to year, it increases in strength and surface, expanding in some cases in all directions so that there appears to be an adaptability for all kinds of information; while, however, in the majority of instances, this capacity is thought to be so circumscribed that there is room only for some branches of knowledge.

Accordingly now, the work of education is made to be no more than a sheer filling out of this ever self-expanding mental capacity, with fact and theory, or the process of record-

ing indelibly if possible, upon the intellectual sheet, the "dead letter" of all the useful knowledge that there is found a capacity for receiving. This done, and the great end of education is supposed to be reached, while the student is regarded as being merged into the scholar, and is accordingly graduated with honors in most cases, such as were a fitting crown only, of a "*Post Graduate*" course in the universities of Europe.

But we protest, all this presupposes a sagacity on the part of the teacher, which we question very much whether the ablest and most experienced educators of the land would be willing to run the risk of laying claim to for a single moment.

And who does not see at a single glance that this is but the very opposite of all that is comprehended in that, at once so universally revered, but at the same time apparently so little understood, name of education. For it recognizes only those talents which seem to lie in the fore-front, without any regard for the claims of all the rest, and brings about a circumscribed, crippled, and distorted intelligence, which destroys all idea of that equilibrium which characterizes a well trained mind, and enslaves it in the prison-house of bald remembrance, where all hope of it ever breaking through the solid wall of "*Dead Letters*" out into the broad domain of independent thought is forever shut out. A servitude, than which there can be none more dangerous to society, and at the same time so disgusting to every thinking mind.

According to this theory of education the teacher is resolved into a sort of *self-adjusting infusing machine*, whose business in life is that of cramming the *Text-Book*, with *Rules* and *Exceptions*, *Notes* and *Comments*, *Solutions* and *all*, down the intellectual throats of his pupils. And the school, alas! a veritable "*Tread-mill*," at one end of which, the pupil is made to enter, and where he is expected to remain imprisoned until his dull and uninspired memory has, by a cold, mechanical, dead routine of stuffing, been filled brim-full of "stubborn facts and old worn-out traditions." After the pupil has passed through this unmerciful ordeal, he is regarded as equipped for life's battle,

and is accordingly sent out at the other door, into the world, to let his light shine before men.

It is this theory of education that has conceived the notion of a "practical education," and has brought forth an eclectic course, and a scientific department, in its scheme of education. For life is felt to be too short to learn everything, and therefore only that for which the student has a peculiar talent and taste should be taught; and that in such a way as to be of the best practical utility. Therefore the Classics and the higher Philosophies, to say nothing of Morals and Religion, are all stricken with one fell dash, from the curriculum as being worse than useless. All that is felt to be required is that the student is made to understand the theory of Engineering, Mining, Bridge-building, Financiering, &c. In one word—All that will enable the scholar to make the most of the present life. "Only this, and nothing more."

Thus a lop-sided superstructure is reared, on a sandy foundation, only to be tossed about by "every wind of doctrine," and finally to fall of its own rottenness to leave but a stench behind. How many a one whose life by proper training might have become a fountain of intellectual and moral life to his fellows, and a glory to himself, has been made, by such false education, to end only in a stupendous fizzle.

Accordingly now, the educated, the man of learning, is made to be a sort of walking "*Notion-house*," on the dusty shelves of whose memory there are jumbled together in utter confusion, chaotic smatterings of wiser men's thoughts. Yea, rather, he is like the *pool* which gathers the waters of the passing shower. At first, while its contents are yet fresh, it has the seeming appearance of a living fountain; for it reflects the light of the sun with comparative clearness, while man and beast may drink of its waters without apparent harm. Besides, it forms a habitation for at least some of the lower order of living creatures. But because it has no living supply, it soon becomes stale, and ere long it is so corrupt that it is not only unfit for any use, but on the contrary it charges the very air we

breathe with poison, and deals out disease and death to all within its reach.

We confess this is rather a gloomy picture; but we think the sequel will show that it is not overdrawn. Let us see.

In this theory of education there is no thought more foreign than that of the inspiration of the mind with the powers of thought. On the contrary, the mind of the learner is from the beginning to the end, subjected to the productions of the minds of others. It has no power to wake the mind into actual existence as a living power, capable of ever increasing strength in the way of independent thought and intelligence; capable of assimilating and reproducing within itself, the stream of intellectual life that is made to flow in upon it, so as to become a fountain of living waters within its own bosom. Of all this, this theory knows simply nothing, but thinks only of filling the native intelligence with the lifeless forms in which other men have expressed their thoughts.

And besides leaving out of view entirely, as it does, the moral and religious elements in its scheme, it is of the earth earthy throughout, and as such aims continually only at practical utility, as this holds in relation to the world of nature: thus making of education only a means by which man may be enabled to make most of the present world; and leaving out of view altogether the paramount object of all knowledge; the lifting up of man out of the merely physical, into the sphere of the intellectual, the moral, and the spiritual, and eternal: as if man had been called into being only to grapple for a little while with the elements of nature, and then to drop down into her bosom and "sleep the sleep that knows no waking." All such learning *can* be no better, and *may* be a thousand times worse, than the most abject ignorance that can possibly be imagined; for it is nothing more than a "ministration of the letter which killeth," and not a "ministration of the spirit which giveth life."

This system, or bedlam rather, has also its own peculiar literature, which no one need ask from whence it came, but

look only and see the fruit it bears. And while no one has any reason to fear that its views will ever poison the minds of such as have learned to think, and ask a reason for their faith before they will believe, yet there is great cause for alarm; for the unwary who are entrapped by this insidious foe on every side, may be counted by the legion.

Though pretentious enough, this literature is in the nature of the case, superficial in the extreme, in all its departments. For from a source at once so shallow and so utterly devoid of all power to penetrate, much less to develop from within its own bosom, a system of knowledge, surely that only which is found to lie upon the surface can be expected to be gathered up and joined together from without. And what is it after all but a heterogeneous mass of distortions and abstractions? But it is all the more dangerous on this account; for by its shallowness it commends itself to the superficial mind, while its distorted proportions and abstract asseverations dispel suspicion and prevent detection. And as it is superficial, so it is also, at the same time, of the earth earthy, throughout in all its departments.

Thus its history is made to amount to nothing more than a dry record of persons, dates and events, in which there does not seem to be any sense whatever, of historical development as from causes lying within its own bosom, so, as under the guidance of the providence of God, to make the past in any sense the womb of the present, or this again in any way to condition the future, so as to bring about that end which was comprehended in the beginning, by "Him who holds in His hands the destiny of nations."

So also with its philosophy, with which, unfortunately, so much of our modern literature is flooded. It seems to be a mark of learning in this school to lay violent hands upon eternal verities, and a special honor to "ape" after Darwin, (much of which is Darwinism with Darwin left out) in his theory of evolution, by which the present state of relative being is thought to be only a higher form of that which went before it;

and this again only a higher development of an anterior, lower form, and so on down the descending scale, until in the dim ages of the past the "primal germ," "cell," "cause," (or whatever the term used may be) is reached; without pausing a single moment to consider whence that "*primal germ*" has its rise, and what that "*necessary condition*" and "*favorable surrounding*" to this evolving process is. It has no eye whatever to see that that Principle and Power which is the fontal source of this "*primal germ*" of finite existence, and which ushers it into being, must in the nature of the case be a Principle and power which stands above and beyond all that is finite; and, therefore, cannot but be *infinite*. So too has it no sense in the least of the truth that forces itself so irresistibly upon the thinking mind, that that "*necessary condition*" which is brought to bear upon the entire realm of finite existence on every side, and by which it is comprehended from first to last, can be none other than that "*Infinite God, by whom and in whom and through whom all things subsist.*"

And what is true with literature in general and with history and philosophy in particular, holds also with reference to Theology and Religion. This is at once, superficial, unhistorical and subjective in the extreme. It sees in the Incarnation nothing more than a means to an end, while it regards the unfolding of the divine-human life of Jesus Christ, only as a necessary consequence of His birth, and learns from His teachings, nothing but a code of laws to be obeyed and truths to be believed, and in His miracles only attestations of these truths and ratifications of these laws. At the same time, all is made of the crucifixion and death of Christ, while the article of His descent into hades, is regarded with holy horror. And while His burial is a proof of His death so His resurrection is now made to be nothing more than the testimony of His victory over the kingdom of darkness; while His ascension follows as a necessary consequence of the completion of the great work of love and mercy He had come to accomplish on the earth. So the Holy Ghost is regarded, if not always in words, yet in fact,

as a mere divine influence. And His descent as only an extraordinary manifestation of divine power, which may be ever repeated in answer to prayer for the conversion of sinners, and the sanctification of saints; while the church is set forth as a society of previously constituted Christians, who have united together in holding in common the stereotyped doctrines which they have drawn in an abstract way from the Bible, for their mutual benefit.

Of the church as a divine constitution present in the world, as the Body of the glorified Christ, and as the abode of the Spirit, chosen to be the bearer of life and grace to dying man through the Word of God, this system of thought (if it is worthy of that name) has no conception whatever.

Neither has it any power at all to see any merit in the great questions of creed and cultus which engaged the mind of the church in her past history. Nor has it any power to make earnest with those momentous issues which now agitate the church from center to circumference, in the solution of the profound question of the "Unity of the faith in the bonds of peace," as a work which must proceed from her innermost life, and unfold itself ever more and more from within, outward, so that there may come to be "one fold" as there is "one Shepherd," agreeing in "one faith" and "one baptism" as there is "one Lord."

All is made here to hinge on doctrines, rites, and experience, while, on the one hand, there is the tendency to hold on to the traditions of the past, even as touching their most outward form, with such a tenacity as to preclude all hope of ever unfolding a growing Christian consciousness in its votaries, and, on the other, a constant breaking loose from its moorings, to be tossed about by "every wind of doctrine," so that there is a constant seeking after a *new religion*, which must end, in the one case, in crystalization, while the other will just as surely run out in utter disintegration.

This latter tendency, from its humanitarian principles, has come in these last days to give expression to its character in

the eulogies which are so lavishly pronounced in some quarters on the new doctrine, that the "Christian religion, though good in its day, has served out its time, and that it utterly fails now to meet the wants of humanity, and hence must be superseded by a natural religion," which, it is boldly declared, "must be the religion of the future." Thus we have come at last to the heathenism of the ancient East, galvanized only into apparent life by the "quasi science of the day," and dressed in the coarse garments of rationalism and materialism, after the fashion of this boasted nineteenth century.

Who will think now for a single moment that the picture which we have drawn of this theory of education and system of knowledge as growing out of it, is one whit too strong?

But our subject has another side, and we pass on now to its consideration.

According to this view, education is made to be an actual living power, ever more and more lifting man, in the entirety of his being, out of the sphere of the merely physical, up into intellectual, moral and spiritual freedom. It recognizes man as standing connected with the physical world through his body, and to the world of spirit through his soul. As such, however, he is man only in possibility, as he comes into being by his birth. He can reach the full strength of manhood only through a gradual process of development of all the elements which enter into his constitution as a living soul. But inasmuch as the human mind "is enmity against God," and "cannot understand spiritual things," and the human "heart most desperately wicked, and above all things deceitful" (a fact so plainly and so forcibly proven by the history of the human world, that even the most skeptical cannot but believe it;) and inasmuch as the great end to be reached by education is to qualify man for the highest enjoyment of life in the service of the greatest good to his fellow-men, in the highest end for which man was called into being, namely, the glorification of God in the blessedness of man, it must be plain that, to reach this end of education, man must first of all be brought into right relation

with God. Otherwise all education would be prone to accomplish in the end only the direct opposite of all that which is intended to be reached. Standing in this proper relation with God as the Fountain of all Truth and Knowledge through Christ Jesus, as members of the Body Mystical, the development of our entire being may go forward in a real normal way. Thus unfolding in the right direction all the powers of the soul as well as those of the body.

This development, so far as the body is concerned, is dependent on a proper administration and normal assimilation of the means of physical subsistence. Without this, life cannot be maintained a single moment. Where all these conditions are at hand, there the abject powerlessness of the infant is soon changed into the restlessness of childhood, and so strength is added to strength until the full vigor of manhood has been reached. But all this is nothing more than physical growth, and cannot develop the powers of the soul. These can be unfolded only by means which belong to that world of spirit in which the soul has its being, and of which it forms a part.

As, therefore, the powers of our physical nature can be developed from a state of weakness to that of strength *by suscitation* through physical means, so the soul powers must be waked up from a state of unconsciousness to a state of intelligence and moral freedom, by *inspiration*, through the powers of the spirit.

It was not enough that "God created man in His own image and after His own likeness;" He must also "breathe into him the breath of life," that man might become "a living soul." And this soul must no less be fanned into actual consciousness of all that man is, and all to which he stands related, by the "voice of God as He walked in the garden," in order that the end for which He was created might be reached. Hence the infant spirit standing in right relation to God can be waked up into actual life only through the breath of the human spirit as this is permeated with the principles of truth and righteousness. From all this the mission of education in its full sense

amounts to nothing less than to wake the soul-powers into conscious existence, and correspondingly to develop them, each in their order, so as to give to each its proper place and power. Anything that ends short of this is not worthy of the name of education; as it necessarily must be at best but one-sided, and in every way most fearfully imperfect.

The work of education involves the presence of the teacher no less than that of the pupil. And these must in every way mutually coöperate with each other.

As in physical growth there must be the proper conditions surrounding the plant, and at the same time, a power to appropriate and assimilate in healthy exercise, within the plant, so here there must be a proper reciprocity in the action of mind on mind. The mind of the teacher must be met by that of the pupil, and his will must be entered by that of the teacher so as to determine him in the normal exercise of all the powers of the soul. From these considerations the subject of education presents itself to our view as one of profound interest and most awfully solemn character.

We pass on now to consider the mission and work of the teacher and his relation to the pupil. No one who has any correct view of our subject can for one moment imagine that there is any truth in the notion of a purely self-educated man. As well might we speak of an acorn imbedded in a solid rock developing, without any condition of growth, into the monarch of the forest, as of the unconscious infant, even though it be the offspring of the most intelligent, pious and faithful Christian parents, and though it be engrafted into the Body Mystical, developing by its own power, into the full strength of intellectual, moral and religious manhood, in the absence of all the means of such growth. Who that is a father does not know that the nurture which the infant receives at the mother's breast is not more necessary for its physical strength and growth than the loving intelligence that beams in upon it through the mother's loving eye, and that penetrates its soul through her loving voice, is necessary to quicken into life the

powers of its soul. And so again, who that observes has not seen that the moral and religious character as well as the intelligence of the child is modified in every way by the influence that is brought to bear upon it in the family. In view of all this, it must be clear to any one who will give the subject but a passing notice, that there can be no education without the presence of the *living teacher*; who, in order that he may be properly qualified for his work, must not only be fully alive to a right sense of his important mission, but his own being must at the same time be so consciously permeated with the very life of all that he is called upon to teach, as to make all his instruction to flow, as a living stream, from his own mind and heart, through the voice and ears, over into the heart and mind of his pupil. Hence it may be said with truth that the pupil can come to a right consciousness of the truth in all its departments only in so far as he is thus wrought upon by the living, intellectual, moral and religious power which is brought to bear upon him from the presence of the living teacher: so that he is what he has been made to be by the instruction he has received in the school.

All this is most forcibly illustrated by the manner in which our Saviour chose and appointed His apostles to be the preachers of righteousness and the ministers of reconciliation in His kingdom. Here we find a careful and gradual preparation for the work to which they were called. Christ first calls them "from their nets" and "the seat of custom" to forsake all temporal pursuits and follow Him as His disciples, that, by the work of His revelation of Himself as "the Christ, the sent of God," He might by His soul-penetrating, regenerating and vivifying word, permeate them with His own blessed life, and by His wondrous works of love and mercy, so confirm and strengthen them in their faith as to lay a sure foundation in their own innermost being for the apostolic commission, which was ratified and completed only in the coming of the Holy Ghost as the Spirit of the glorified Christ, as He who has "All power in heaven and on earth." Only when the

apostles were thus inspired by the Holy Ghost, and their spiritual understanding was fully opened to the light of divine truth as this was made to shine in upon them in the full orb of eternal day, calling forth from their innermost life the response of undoubting faith and unreserved consecration of their whole persons to the work to which they had been previously called, were they empowered in Christ's name and by His authority to preach His glorious gospel and administer the sacraments of consecrating and sanctifying grace unto all who believe "of every nation under heaven," and to be the representatives of that living ministry through which the everlasting gospel "which is the power of God unto salvation unto every one that believeth," is to be borne to all the peoples of the earth.

The teacher must be so determined by all that which it is his mission to teach to others, that it may be said to be part of his own very being and life; in such way as to empower him to challenge the pupil with its real substance as a living reality, and thus call forth in him the power of faith and of thought, and appropriate the same and assimilate it as a part of his own moral and intellectual being. His life, in one word, must be a constant reflection of intellectual light, a continual presence of the power of morality, and a living monument of the higher life. From all this it must appear to all who have any right view of the office of the teacher, that his is a mission of grave responsibilities and awfully solemn character; the ultimate dignity of which finds its true and full significance only in the prophetic functions of the office of the Christian ministry.

Of course the text-book as the systematized embodiment of historical knowledge, by which both teacher and pupil are held in living fellowship with the ever-augmenting stream of knowledge as it comes down through the ages, must also have its proper place. For only by the aid of this is the teacher at all able to guide the ever-unfolding soul-powers of his pupil, and bring him to a knowledge of truths in their right relation to each other, as constituent parts of the same organic whole, and thus develop a well-balanced education of the whole man.

This, of course, does not allow that mechanical and slavish use of the text-book which makes it the business of the teacher to transfer merely the "dead letters" of the form of its contents over into the mind of the pupil, but on the contrary, it makes it his mission so to present truth in a real, living way, through his own thought and word, as to call forth the intelligent response of his pupil, whereby he appropriates the same as his intellectual food, and reproduces it in his own mind in the way of thought, as his own knowledge.

Only in this way will it ever be possible for the student to arrive at that intellectual and moral manhood, when he will be at all able by the power of independent thought, to gather from the field of nature, while it spreads out its broad surface before him, on which everything that meets the eye, teems with wisdom, lessons of useful knowledge. Only when he has learned to view all things in their proper relation with each other, can he scan with profit the pages of history, and learn lessons of wisdom which he may appropriate to his use in whatever vocation in life he may be called to move. Only when his faith becomes, that conscious power by which he lays hold on eternal verities as they stand related to the world of spirit and of matter, can he add to his faith that knowledge which streams from that divine fountain of truth which flows from behind the throne of God, which will make him strong in the Lord and in the power of His might, to defend and promote among his fellows, the faith of God, in all its mighty conflicts with unbelief, ignorance and error. Then is it that he is qualified to accomplish life's mission in any real way, while he ever rises through a gradual development of his entire being, toward that higher state of being where "we shall see even as we are seen and know even as we are known."

Under the view we have taken of our subject, the teacher is not supposed to stand alone in the work of education. The student also has his part to perform in order to reach a successful end. The efforts of the teacher must be met by his free and full co-operation. Without this all the efforts of the most effi-

cient teacher must result only in failure. As little as the sun has power to illuminate the eye which is persistently closed against his light, so little can the light of truth as it falls through the voice of the teacher, in his most earnest efforts, upon the ear of the pupil, penetrate his mind and will without his own effort. If the soul-penetrating, soul-regenerating, and soul-inspiring word of life, as it falls from the lips of Him who is Himself the "Life of the world and the Light of men" cannot quicken the heart of man into life without the necessary aptitude on the part of the hearer, then it must surely be clear to all who will pause but a single moment and reflect, that it must be far more impossible for the word of the teacher to wake the mind of the pupil into living thought without his will. It is impossible to force knowledge into the mind and faith into the heart of man against his will. He must embrace the substance of truth with heart and mind, so as to make it his own property and appropriate it in a real living way, and assimilate it as a part of his own spiritual being. Only in this way can it be said that the stream of knowledge and virtue can flow on from one generation to the other in a true and living way as historical intelligence and freedom, and as personal knowledge and purity of life. This development of mind and heart must go forward continually unfolding their powers more and more by their own action, no less than by the powers that are brought to bear upon them by the world of truth and virtue, so that what a man is in the way of intelligence and Christian character, he may of a truth be said to be of his own action. Only in so far therefore, as the inner life, by its own act as living conscious spirit unfolds its powers in the exercise of a living faith whereby it apprehends and appropriates truth and intelligizes it in the way of elevating and ennobling thought, whereby he is enabled to give to all things, in the realm of mind and will, their proper expression in word and deed, can it with truth be said that man is educated.

We are well aware that this view of our subject can only be realized where the school sustains that relation to the Church,

the proper sense of which, gave rise to the adage, "From the family to the school, from the school to the Church, and from the Church to heaven."

This theory of education embraces the whole man and provides for the harmonious culture of all the elements of his being as he in whom are comprehended the material, the intellectual, and the spiritual. As such it belongs to it to teach all that which belongs to a normal development of the physical powers, as well as those laws of health by which the body may be promoted in health and vigor, no less than all that which enables man to appropriate everything within the sphere of nature to its appointed use; and includes in its course all the natural sciences and the useful arts. But as all this provides only for the wants of man's bodily nature and has no power to furnish proper food for his intellectual life, it includes also all that which belongs to the domain of history and the higher philosophies and theology, by which man is lifted out of the natural up into the intellectual and spiritual, and is brought to a consciousness of himself as he stands related to the universe and to God. And as it is not forgotten that as mere matter cannot satisfy the demands of the mind, so the spirit must be supplied with that which is above the merely intellectual, and hence it crowns its curriculum with all that is comprehended in the substance of the faith once delivered to "the saints," and seeks as its highest and holiest end, to bring the student to a right knowledge of that *wisdom* which has its beginning in the fear of God, and brings him ever more and more into a conscious fellowship with that world of spirit and life, where he is brought to that right sense of the glorious end for which he was brought into being; which is so beautifully and so forcibly expressed in that saying, at once so full of unction and trust in God—"Oh God Thou hast made us for Thee, and we cannot rest until we rest in Thee."

ART. VIII.—HISTORY OF THE OHIO SYNOD.

BY I. H. REITER, D.D.

THE Reformed Church in the United States, as the earlier born "twin-sister" of the Reformation, and as having for her symbol of faith the Heidelberg Catechism, has an honorable history in Europe of about three hundred and sixty years, and in America of about one hundred and fifty years. In point of age and name, character and life, doctrine and cultus, she bears a favorable comparison with the purest and best of her compeers of the great Protestant family. She is also rich in her ecclesiastical and theological literature, both in the fatherland and in this country, ranking in this respect high in ability and merit. Her growth in the United States has been gradual, having at different periods to encounter hindering causes and retarding influences, but she has become a strong organization, with colleges, seminaries, schools and benevolent societies, numbering at present 720 ministers, 1,400 congregations and 152,000 members.

The government of the Reformed Church is *presbyterial*, there being a tendency to this characteristic from the beginning, and subsequently becoming fully established in the Palatinate and other European countries, as well as in the United States. As such, a congregation is governed by a Consistory, which is composed of the pastor, elders and deacons. The Consistory is subject to the Classis, which consists of the ministers and a delegated elder from each pastoral charge, within a given district. The Classes are subject to the Synod, which consists of a delegation of ministers and elders from all the Classes, or, in case of a general convention, of all the ministers and an elder

from each charge. The Synods, at present six in number, are united in the General Synod, and represented by delegates elected by their respective Classes according to an established ratio. The General Synod is the highest judicatory, and meets only every three years.

The organization of the *first* Coetus or Synod of the Reformed Church in the United States was effected at Philadelphia, Pa., September 29th, 1747, by five ministers and twenty-six elders. The primary object of this synodical organization was "for the oversight of the churches, and as a responsible organ for the transmission of annual reports to the South and North Synods of Holland," to which the Coetus or Synod was subordinate and responsible for its ecclesiastical proceedings and actions for a period of forty-six years. In 1793 it declared itself independent of the Synods of Holland, and in 1819 divided itself into eight Classes. This synodical action authorized the organization of the Ohio Classis in the West, which was preparatory to the organization of the Ohio Synod. But before considering this organization in detail, it is important that a brief glance be first taken of the early settlers and the then existing state of things in the "West," and bring under review the facts having a bearing on the history of the Ohio Synod.

The history of the Reformed Church in the West, as it unfolded itself in her ecclesiastical organizations, and, through these, in her doctrinal discussions, Christian cultus, spiritual life and practical work, may be properly divided into four distinctive periods, namely :

I. The antecedent and preparatory period, from 1788 to 1820.

II. The formative and organizing period, from 1820 to 1842.

III. The conflicting and testing period, from 1842 to 1850.

IV. The established and expanding period, from 1850 to 1879.

There are certain ideas, elements, processes and activities that enter into each of these periods, which, while they have some things in common, are yet in many things dissimilar and distinctive, and their peculiar phases, characteristics and counterparts are clearly perceptible. This will appear as they are separately and comparatively considered :

I. THE ANTECEDENT AND PREPARATORY PERIOD, 1788-1820.

This period has a negative and positive aspect or side:

1. The *negative* side, without entering into details, takes in the whole circle of the mysterious, shadowy, unhistorical past,* anterior to the year 1788, and has no special interest or bearing on the history of the Reformed Church in the West.

2. The *positive* side dates from the organization of the territorial government of Ohio in 1788, when, under the operations of an over-ruling Providence, the way in "the wilderness" became prepared for the living march of émigration, the foundation was laid for civil and social order, and the vast territory was opened to the vital forces of material and moral enterprise. The influx of population then commenced, and along with it began the first émigration of families of the Reformed Church from the East and the South to that portion of the West designated as "the Territory of Ohio," or, in its more general sense, "the North-western Territory."

* The question, *who were the first settlers of Ohio?* or, in its wider sense, of the North-western Territory? is involved in mystery and difficulty. Yet, viewed in the light of tradition and history, they may be divided into four classes:

1. The first settlers were doubtless the so-called "*mound-builders*," whose history, dating back to the dim annals of hoary antiquity, and shrouded in mystery and wonder, is neither written nor known, any further than seen in their monumental works.

2. The *Indians*, distinct from and succeeding the "*mound-builders*," were the next occupants, and came here centuries ago.

3. The early *adventurers*, who settled temporarily at various points in this extensive territorial domain, before the permanent settlement was made at Marietta in 1788. With these may also be classed the *pioneer missionaries*, such as Rev. Frederick Post and Rev. John Heckewelder, of the Moravian Church, who made their first visit west of the Ohio river in 1761 and 1762, and established missions among the Indians in Tuscarawas County (Ohio.) It is said that the *first* sermon preached in (what subsequently constituted the State of) Ohio, to *white* men was preached in 1786, in the block-house on the Muskingum river, by Rev. William Breck, having for his text Exodus xix. 5, 6. The *first* white child born in Ohio, as far as known, was Mary Heckewelder, who was born April 16, 1781, at Salem, within the bounds of Tuscarawas county.

As this section of country was inviting and promising, the population of Ohio from the start rapidly increased. The inhabitants already in 1790, numbered 3,000; in 1800, 45,365; in 1810, 230,760, and in 1820, 581,434. Among this growing and enterprising population was a fair proportion of members of the Reformed Church.

The main points where the pioneer members of the Reformed Church first settled in Ohio, were in the "Miami Valley," in the "Sciota Valley," and in the north-eastern part of the State. Here, also, having "searched out" these several settlements, our pioneer ministers* commenced their western frontier work and isolated missionary operations, and organized the first Reformed congregations.

This period (1788-1820), taken as a whole, while it had its peculiar trials, discouragements and imperfections, bears marks of self-denying devotion and moral heroism, and of persistent efforts and some good results; and, as such, prepared the way for advanced positions and more extended movements in the future.

II. THE FORMATIVE AND ORGANIZING PERIOD, 1820-1842.

This period naturally divides itself into two sub-periods, as follows:

1. *The subordinate or relative sub-period*, commencing with the organization of the Ohio Classis in 1820, and closes with the organization of the Ohio Synod in 1824.

As already intimated, the Synod of the Reformed Church in

* The pioneer ministers of the Reformed Church, who operated in Ohio previous to 1820, together with the date of the commencement of their labors in the several fields designated, were the following: Jacob Christman, 1803, in Warren county; Jacob Larose, 1804, in Montgomery county; John Peter Mahnenschmidt, 1813, in Columbiana county; Jacob William Dechant, 1816, in Butler and Montgomery counties; George Weisz, 1817, at Lancaster, Fairfield county; Benjamin Faust, 1818, at Canton, Stark county; and Henry Sonnedecker, January, 1820, at Wooster, Wayne county.

the United States—"the mother Synod"—during its annual meeting at Lancaster, Pa., in September, 1819, divided itself into *eight Classes*. One of these Classes, according to this synodical action, was territorially located in "the West," with a special reference to the ecclesiastical and spiritual wants and interests of the Reformed Church in the State of Ohio, and was named the "Ohio Classis." This Classis became formally organized * at Lancaster, Ohio, on Monday, May 1, 1820, by the election of Rev. Peter Mahnenschmidt, *President*, and Rev. Thomas Winters, *Secretary*, and held four subsequent annual meetings † for the transaction of business.

The Ohio Classis at the time of its organization included five ministers, fifty congregations and about one thousand and eight hundred communicants. The working force was not sufficient for the moral demand, but the few pioneer ministers devotedly engaged in the work, and with trust in God went forward in the duties of their calling. Their labors were divinely blest. During the four years of the Ohio Classis' existence, the number of ministers was about doubled, the membership and congregations steadily increased, and the building of some churches commenced. Some of our oldest congregations in the State date from this period.

The official *Minutes* ‡ of the Ohio Classis, of which only

* The following members were present at the organization, namely: *Ministers*—John P. Mahnenschmidt, Thomas Winters, George Weisz, Benjamin Faust, and Henry Sonnedecker; *Elders* Jacob Mayer, John King, George Wirtz and Peter Waltz.

† These meetings were held as to place and time as follows:

Place.	Time.	Members present.
Canton, Ohio,	May 20, 1821,	Ministers, 6; Elders, 4.
Germantown, Ohio,	April 28, 1822,	Ministers, 3; Elders, 3.
Lancaster, Ohio,	April 20, 1823,	Ministers, 9; Elders, 4.
N. Philadelphia, Ohio,	June 13, 1824,	Ministers, 8; Elders, 7.

‡ See "Western Missionary," July 24 to September 29, 1864, where the Minutes of the Ohio Classis appear in an English translation from the original German record.

those of the year 1823 have been published in pamphlet form, are rather of a routine character, and contain nothing specially significant in their legislative aspect; and yet, as an official record, they are both important and valuable, as they afford us a glimpse of the spirit and characteristics of the age, a proper insight into the character and work of the pioneer fathers, and a correct view of the condition, efforts and achievements of the Church in "the West" during this sub-period.

2. *The Positive and Independent Sub-period, 1824-1842.*

This sub-period is possessed of vital interest and significance, and has an important bearing on the subsequent history of both the Ohio Synod and of the Reformed Church in the West. It was during these years, of which the preceding sub-period was introductory, that much of the *foundation* work was accomplished and a start given to church enterprises; when a higher church consciousness was awakened; when missionary activity took more definite shape; when the idea of ecclesiastical correspondence and consolidation was conceived; and when varied efforts were put forth to improve the ecclesiastical organization, to extend the territorial domain, to promote the moral interests, and to increase the practical efficiency of the Reformed Church in the West in the proper fulfilment of her mission. And, viewed in the light of history and providence, it would seem that the necessary prelude to all this was the conception of a

Synodical Organization.

The main occasion giving rise to such an organization, was the adoption of a certain resolution of the Synod of the Reformed Church in the United States, during its annual sessions in Baltimore, Md., in September, 1823. A request came before Synod from the Northampton Classis, asking permission to examine an applicant (Mr. Philip Zeiser), and if found qualified to ordain him to the gospel ministry. The Synod, claiming "reserved rights," declined to grant such authority to the

Classes, by resolving "that no candidate shall in the future be examined and ordained, except by the Synod." In view of this action, because of its impracticability, if not injustice, as well as of the then existing adverse circumstances, the moral interests at stake, and the immediate urgent wants of the church; the Ohio Classis, during its annual meeting at New Philadelphia, Ohio, June 14th, 1824, resolved and declared itself a separate Synod, claiming for itself independent authority, and full power to enact laws and transact business in its own name as a Synod; and organized by the election of Rev. John P. Mahnenschmidt, *President*; Rev. Henry Sonnedecker, *Secretary*; and Rev. George Weisz, *Treasurer*. The Synod at this time had within its bounds eleven ministers,* eighty congregations and about 2,800 members.

Name of Synod.

This separate Synod, at the time of its organization, adopted as its official title the name of "The German Evangelical Reformed Synod of Ohio." This remained its official title for the first eight years. But during this period the title sometimes appeared in a little modified form in the printed Minutes, and the English translation would occasionally vary somewhat from that of the original German record.

* The members present and practically entering into the organization were the following:

MINISTERS.

John P. Mahnenschmidt.
Thomas Winters.
George Weisz.
Benjamin Faust.
Henry Sonnedecker.
Daniel Rahauser.
David Shearer.
William Reiter.

ELDERS.

Peter Bushang.
Philip Spies.
Nicholas Stump.
John Ewen.
Jonas Schober.
Phillip Wilkins.
Henry Schaeffer.

Ministers absent: Jacob Larose, Simon Riegel and John Peter Dechant (deceased).

In 1832, the Synod, at its annual meeting in June, at Lancaster, Ohio, in adopting a new Constitution, changed the name to that of "The German Reformed Synod of Ohio, and the congregations in connection with it in other states." The latter clause of this title was omitted in the Charter obtained in 1836, but in this abbreviated form, as appears from the official record, the Synod never formally recognized it; and hence the anomaly of a legal and ecclesiastical title of the Synod from 1836 to 1839 inclusive. But the title, as adopted by Synod in 1832, though often modified in form in the published Minutes, as well as in other documents and publications, was impliedly continued by the synodical action establishing the union between the Ohio Synod and the West Pennsylvania Classis in 1837, formally adopted by this united Synod in 1838, legally sanctioned by inserting it in the amended charter in 1839, officially ratified by the Synod in 1842, and notwithstanding its appearance in a different form* in the printed Minutes from 1843 to 1870, perpetuated until in 1874, when it was officially changed to that of *The Ohio Synod of the Reformed Church in the United States*.

Officers of Synod.

The officers of the Synod are comprised of a President, Stated Clerk, Corresponding Secretary and Treasurer, and these, except the Stated Clerk, are elected annually.

The official title of the Stated Clerk of Synod was that of *Secretary* from 1824 to 1829 inclusive, and from 1830 till in 1844, that of *Recording Secretary*. In 1844, during the annual sessions of Synod at Greensburg, Pa., it was changed to that of *Stated Clerk*, and made a permanent office. There was no Corresponding Secretary elected until 1830.

* This form was "The Synod of the (German) Reformed Church of Ohio and adjacent states," but, while it was permitted, it was never officially authorized by the Synod. For a full discussion of the subject of the title of the Ohio Synod, see the *Christian World*, April, 27th and May 3d, 1871.

Minutes of Synod.

The original Minutes of the Synod were recorded in the *German* language from 1824 to 1843, when, at its annual meeting (in 1843) at Wooster, the original Minutes were *first* recorded in the *English* language, and thus continued till the present time (1879). They were first translated into English in 1826. For the first twenty years they were published according to the *historical* order, and from 1844 to the present year their contents, including the several items of business transacted, have been classified and arranged under appropriate headings, or in *Lemmata* form. And, with the view of convenience, since 1870, a regular *Index* of subjects has been prepared and annexed.

Moreover, according to a mutual arrangement adopted, the Report on the State of Religion and Statistics of the Synod of the Reformed Church in the United States, was published in the Minutes of the Ohio Synod from 1842 to 1865, when this arrangement was abandoned by mutual consent, and thereafter only a summary of said statistics was included in the Minutes.

In 1873, the Synod, during its annual sessions at Shelbyville, Illinois, resolved to dispense with the publication of the Minutes in the *German* language.

Incorporation of Synod.

The Ohio Synod, together with the Western Theological Seminary, was incorporated by an act of the Legislature of the State of Ohio, passed and approved December 20th, 1836; and the first Board of Trustees under this Charter, creating them a body corporate and politic in law, consisted of the following ministers: George Weisz, David Shearer, David Winters, John Pence, John W. Hamm, George Schlosser and Henry King. The annual income of all the property held in trust by the Trustees was not to exceed five thousand dollars.

In 1839 this Charter was amended by an Act of the Ohio Legislature, passed and approved January 11th, having reference mainly to the change of the title of the Synod from that

of "The German Reformed Synod of Ohio," to that of "The German Reformed Synod of Ohio, and the congregations in connection with it in other states;" and thus harmonizing it in form with that adopted by the Synod in 1832 and re-adopted in 1838.

As this Charter was regarded somewhat defective and not sufficiently specific in detail, the Synod, during its annual sessions at Wooster, Ohio, June 16th, 1874, incorporated itself anew according to the provisions of the General Statute of the State of Ohio. The Synod, according to this Act, becoming a body politic and corporate in law, shall stand in organic connection with the Reformed Church in the United States, be governed in all things by the Constitution of that Church, and administer the preaching of the Gospel and the Sacraments according to the Confession of Faith known as the Heidelberg Catechism. The number of trustees consists of six members, two of whom are elected annually, and hold their office for three years, and all property shall be managed by them, in trust, for the Synod. The first Board of Trustees elected under this Charter consisted of the following persons: Isaac H. Reiter, and David Van Horne for three years; Andrew H. Baughman and Benjamin Kuhns for two years; and David Winters and Gideon G. Prugh for one year.

The Trustees of the Synod, according to a provision of the Charter, also constitute the Board of Trustees of the Theological Seminary at Tiffin, Ohio, and in administering the property of this Institution they shall be governed by the laws and regulations established for their guidance by the Synod.

Constitution of Synod.

The Ohio Synod, at the time of its organization in 1824, in addition to the adoption of the Holy Scriptures and the Heidelberg Catechism as a fundamental rule of faith and practice, adopted for its organic law the *Constitution* of the Synod of the Reformed Church in the United States, and adhered to it until in 1832, when it adopted a new Constitution

during its annual meeting at Lancaster, Ohio, and had 1,500 copies thereof printed in pamphlet form, both in the German and the English language. This Constitution in its general features was much the same as the old one, and was continued in force for the next ten years.

In 1842, mainly in view of a plan of union between the Eastern and Western Synods being agreed upon, the Ohio Synod, during its annual meeting at Canton, adopted in the place of its own the Constitution of the Synod in the United States; and as this Synod subsequently revised its Constitution, the Ohio Synod, having inaugurated measures in 1845 with reference to the matter, adopted, with the approval of a constitutional number of the Classes, the said Constitution in 1846. This Constitution, with the amendments since made, including the necessary modifications required in the organic law for the organization of the General Synod in 1863, still continues in force. (*See Minutes Ohio Synod*, 1824, 1827, 1831, 1832, 1845, 1846, 1860, 1861, 1862).

Seal of Synod.

The Synod during its first meeting (in 1824) appointed Rev. George Weisz a committee to procure a Seal. He in 1825 reported a Seal, and it was adopted by the Synod. As to its device or character, nothing is recorded in the official record.

As the original Seal became lost, the Synod in 1856 and 1857 adopted some preliminary measures to procure a new Seal; but, as the subject of modifying or changing the name of the Reformed Church was being agitated, the matter was deferred for several years. In May, 1861, the subject was revised by the Synod at Delaware, by the appointment of a committee. This committee reported to the Synod at Dayton, in 1862, and submitted a Seal, which was adopted by the Synod, and may be thus described: The name of the Synod was given in the circular margin of the Seal in this form—"German Reformed Synod of Ohio and adjacent States."*

* Here the same error in the form of the title of the Synod appears, as in the printed Minutes and otherwise, to which reference has been made heretofore.

The device of the symbol was an "open Bible resting on the Cross;" the emblem of our redemption supporting the Word of Life; the motto over the Cross, *In hoc signo vinces*, and that under the Bible, "Preach the Word," indicated our hope and duty as a Church.

As the title of the Synod was changed by the incorporation of itself, at Wooster, June 16, 1874, the Stated Clerk was instructed to have the title of the Synod so modified in the Seal, as to harmonize with the corporate title adopted, and to read thus: "*The Ohio Synod of the Reformed Church in the United States.*" This was accordingly done. The design as a whole otherwise remains the same as heretofore.

Ecclesiastical Correspondence.

For a period of time, after the organization of the Ohio Synod, there prevailed to some extent an alienation of feeling between the "East" and the "West," and but little official intercourse transpired. The Ohio Synod, however, already in 1824, resolved, as circumstances allowed, to correspond from time to time with the Synod in the United States, with the view of maintaining brotherly love and Christian unity. The latter Synod subsequently requested the former Synod to re-unite with it as a Classis. This request was declined. Then some efforts were made on the part of both, between 1833 and 1836, to bring the two Synods into closer relations by a system of mutual interchange of delegates; but this desirable end was not fully reached until in 1842, during the annual meeting of the Ohio Synod, at Canton, where the Synod of the United States was represented by a delegate. Mutual confidence and reciprocal relations became restored, and a plan of union between the "Eastern" and the "Western" Synods was mutually agreed upon. This plan of union, by the interchange of delegates, was adhered to until in 1868, when, as the propriety and necessity thereof were regarded as superseded by the formation of the General Synod, it was abandoned by mutual official consent.

Moreover, the Ohio Synod also, in 1824, opened correspondence by delegates with the "Evangelical Lutheran Synod of Ohio;" and, in 1838, some efforts were made to bring about a closer union between the Reformed and the Lutheran Church, but without any practical results.

Church Literature and Education.

The Ohio Synod at an early date became impressed with the importance of providing the Reformed Church in the West with a suitable literature, and made some ineffectual attempts to supply the felt want. In 1827 and 1828 the subject of an *Agende* or Liturgy engaged the attention of the Synod; in 1830 and 1831, it was proposed to prepare an abstract of the Heidelberg Catechism; in 1831 and 1836 the idea of preparing and publishing something in the line of Sunday-school literature was conceived; and in 1837 some efforts were made to start a "religious paper.*" These several conceptions and attempts, though proving ineffectual, show the then existing spirit and interest in regard to the wants and welfare of the Church.

The Synod also evinced a proper appreciation of the importance of popular *education*, which was then much neglected and yet much needed. The common school system was still in a rudimental condition, with perhaps here and there a school partaking something of the nature of a parochial school. In 1834, the Synod appointed a committee, which, in connection with a similar committee of the Lutheran Church, was to confer on the subject of schools. The spirit and intention here revealed were certainly commendable, even though the proposed measure never culminated in any thing tangible.

Work and Worship.

Among the first interests claiming the attention of the Synod, was the cause of *Home Missions*. The Synod, occupying mis-

*This paper was to be under the editorial supervision of Rev. Lebrecht L. Hinsch, residing at Piqua, O.

sionary territory and being pervaded by a missionary spirit, lived, moved and deliberated in the light and inspiration of this spirit, as well as surmounted difficulties and accomplished the frontier work of the Church. The first action of Synod in regard to missions, in 1825, was followed up for the next ten years by other official actions, and by practical missionary labors, directed by the best available means and agencies at command, gradually widening and strengthening, and ultimately culminating in the first Synodical Board of Missions in 1844.

Furthermore, it appears from the *first* report on "the State of Religion," submitted to Synod in 1830, that the Reformed Church within the bounds of the Ohio Synod was indeed a missionary church, that she was in a prosperous condition, that a number of the congregations had then already houses of worship, that the pastors were laboring with industry and fidelity in the Lord, that the divine ordinances and sacraments were properly respected and duly observed, that souls in the use of the means of grace were won to Christ, and that there were 82 congregations with a total of about 3,750 * communicants. These facts exhibit the importance of the organized existence and general supervision of the Ohio Synod at that early date, and also present a cheering and encouraging aspect of the progress and achievements of the Church.

It is also evident that during this sub-period the idea of the supernatural and the divine elements of Christianity was not ignored or discarded. This appears from certain facts and official acts. The fathers, as foreshadowed in the parochial reports, as well as in the synodical records, were not only "churchly," but faithful to the customs of the Church, to the practice of catechization, and to the use of the proper means of grace. The ordinances of divine appointment were valued and observed. In 1830, with the view of giving due prominence and signifi-

*This number is perhaps a little in excess of the number of communicants in the Reformed Church at this time, as in some union churches the Lutherans communing were included in the statistical reports.

cance to the Divine Ordinances, the Synod made it the duty of every minister to make proper account of the worship of the sanctuary and to administer the Lord's Supper at least twice in each year in all the congregations. And from the reports of baptisms, it is evident that this ordinance was generally observed.

And it also appears from the official record, that due regard was had for the leading *Church Festivals*, such as Christmas, Good Friday, Easter and Pentecost; and, in 1837, it was resolved "that Good Friday be observed throughout the Church as a day of prayer." This evinces a spirit of true devotion and consecration, as well as churchliness.

Union with West Pennsylvania Classis.

The Ohio Synod, as it increased in numerical strength and progressed in church work, became impressed with the importance of educational interests in the West, especially that of a theological school or seminary. Mainly with this end in view, the Synod, in 1835, opened official correspondence with the West Pennsylvania Classis (connected with the Synod of the United States), on the subject of organic union. This union, after some preliminary arrangements, was consummated in May, 1837. The Synod, in this united relation, held its first annual meeting at Wooster, Ohio, June 17-22, 1838. From the original Ohio Synod, then consisting of 23 ministers, there were present at this meeting 13 ministers and 12 elders; and from the West Pennsylvania Classis, then numbering in all 22 ministers, there were present 11 ministers and 8 elders—making a total of 45 ministers in regular connection with the (united) Ohio Synod, and 24 ministers and 20 elders in attendance at this meeting. This Synod was in some sense a new Synod, and yet only the old organization continued with new additions, and thus expanded, strengthened and perfected. And, taken as a whole, this synodical meeting, uniting in itself new elements and establishing new relations, was one of peculiar significance and importance, and forms an auspicious epoch in the

history of the Reformed Church in the West. The main subject claiming attention was the founding of a Theological Seminary.

Division into District Synods.

With the view of improving its ecclesiastical organization and of giving greater efficiency to its practical operations, the Ohio Synod, during its annual sessions at Lancaster, Ohio, in June, 1839, divided its territory into *three District Synods*, which were to meet annually, and thus constituting itself a General Synod to meet every third year.

Under this regulation, the Synod convened for the first time in the character of a *Triennial General Synod*, at Canton, October 1, 1842, and proved a very important synodical assembly. Its discussions, in view of grave and difficult subjects presenting themselves, assumed a positive and animated character. It took a general survey of the condition and workings of the Church; it entered largely and earnestly into the work of reconstruction and readjustment; and it aimed to give proper direction and force to its ecclesiastical arrangements, its moral operations, and its church life. It matured a plan of union * by the interchange of delegates with the Synod of the Reformed Church in the United States, and, in place of its own, adopted the Constitution of said Synod. And it endeavored both by counsel and official action, to maintain in their purity the doctrines and practices of the Reformed Church; to secure greater uniformity in matters of thought, custom and practice; to harmonize conflicting and divergent elements; and, as far as possible to promote the peace and prosperity of Zion.

DIVISION INTO CLASSES.

And, preliminary to and fundamental in the plan and work of ecclesiastical reconstruction, in 1842, the Synod abandoned

* Much was contributed towards securing these important and desirable results by the wise counsel and conciliatory spirit of Rev. Benjamin S. Schneck, who was present at this synodical meeting at Canton, as delegate from the Synod in the United States.

the idea of a triennial General Synod, and abolished the whole arrangement of District Synods, which had proved unsatisfactory and impractical; and instead of the plan of District Synods, adopted the system of territorial division by *Classes*. The Synod then, having authorized the organization of six Classes, became a delegated body, composed of delegates elected by the Classes according to the ratio prescribed by the Constitution, and met annually; but usually convened every third year in general convention, in which all the ministers within its bounds and one elder from each pastoral charge had a seat and vote. Under this general arrangement the Synod has continued its organized existence and carried forward its work.

Here, over-lapping a few years of the succeeding period, properly ended the formative and organizing period, as to its real significance and peculiar mission; and here the past official supervision and practical operations of the Synod, in regard to ecclesiastical organization, Christian enterprise and church work, reached their culmination. It was in a great measure the *summing up* of the achievements and results of the past, with some foreshadowing of subsequent events in the history of the Ohio Synod and the Reformed Church in the West.

III. THE CONFLICTING AND TESTING PERIOD. 1842-1850.

This period, ante-dating as to its incipient stages at least four years (1838), was distinctive in its nature and characteristics, and included peculiar elements, forces and activities. The "established order of things" became disturbed by the introduction of certain "innovations," which were regarded as opposed to the true genius and life of the Reformed Church, and as perverse in their practical operations and as injurious in their results. The issues presented gave rise to conflicting sentiments and tendencies, and engendered a spirit of antagonism and controversy. This spirit was heard in its mutterings during the three annual meetings of the District Synods (1840-42), but gained full and unmistakable utterance at the meeting

of the triennial General Synod at Canton, in 1842, and manifested itself with some modifications for the next decade.* It

* The character of the conflict then going forward, as well as the conserving element present in the Synod, comes variously to view in the synodical record. Here are a few illustrations. In 1842 the Committee on Correspondence reported, as being received, "two communications from a number of pastors in Wayne and Richland counties (Ohio), in which they request Synod to express its disapprobation of all the so-called 'new measures,' such as protracted meetings, mourning benches, temperance societies, and all fanaticism."

In regard to this request, the Committee's recommendation, which was adopted by Synod and thus became its official action, was in this language:

"The Committee recommend to Synod to guard against all fanaticism and every species of error, conflicting with the doctrines of our Church, and to take special care that the word of God is preached in its purity, the youth instructed according to the Heidelberg Catechism, and the customs of the (German) Reformed Church adhered to. By this means the understanding will be enlightened, the heart cultivated, and the churches made to shine as the brightness of the stars. Special regard should be had to the passage of Scripture in Acts ii. 42, so that after the manner of the primitive Church and of our forefathers, true life may not only be preserved, but also awakened where it may be wanting, and the churches have become cold and lukewarm." (Min. 1842, pp 22, 23.)

Also during the same synodical meeting, and growing out of the foregoing request and action, the following resolution was adopted:

"Resolved, That this Synod disapproves of protracted meetings held in a disorderly manner, of the use of mourning benches, of women praying aloud in mixed assemblies or prayer-meetings, and of the practice of more than one person praying aloud at the same time; but that this disapprobation be not extended to protracted meetings and prayer-meetings in which order is observed." (Min. 1842, p. 24.)

And as a further evidence of the spirit of conflict, the following action on temperance, taking ground against the request in 1842, and indicating a growing feeling on the general subject, was in 1844 adopted by Synod:

"Whereas, in the course of human events, it has pleased the Almighty Governor of the universe to work by means in His dealings with the children of men; and, Whereas, the Temperance Society on tee-total principles, has received the Divine approbation and been successful in ameliorating man's condition; therefore,

"Resolved, That this Synod heartily rejoices in the success of this institution, and its members do hereby pledge themselves to use all laudable means within their power, for the furtherance of its interests.

"Resolved, That this Synod considers the practice of dram-drinking or tip-

was during these years especially, by way of exposition and illumination, in regard to the questions in controversy, that the discussions, involving theology, cultus, measures and piety, were heard to proceed on the line of "ancient" and "modern" thinking, and from the "objective" and "subjective" points of view; and also when the counter-issues were raised respecting the comparative merits of the "Catechism" and the "anxious-bench," of "faith" and "feeling," of "form" and "life," of "formalism" and "fanaticism," of "no-fire" and "wild-fire," and, in the totality, of "old measures" and "new measures."

These were trying, testing, sifting times! The Church was agitated; and the Synod was confronted by grave questions and difficult problems. But the Synod, as well as the Church, under the most trying circumstances, gave evidence of strong adhesive and self-preserving qualities. The only rupture, during this period, was the separation and formation in 1846 of the "*German Independent Synod of Ohio*," which, after a separate existence for six years, reunited as a body with the Ohio Synod. Moreover, in its counsel and legislation, the Synod aimed to maintain the faith and order *) of the Church, to harmonize discordant elements and diverging tendencies, and

pling of ardent spirits as highly pernicious and destructive to the principles of vital piety.

"*Resolved*, That this Synod decidedly disapproves of using intoxicating liquors as a beverage by ministers of the Gospel, and regards all who are guilty of it, as justly deserving the severest censure from the body to which they belong."

* Here are two illustrations in regard to this. 1. A few ministerial brethren in the ardor of their zeal had departed from the established order of the Church, in regard to the *mode* of baptism. Hence Lancaster Classis overtured Synod to give an expression on the subject of baptism by *immersion*. The action adopted by Synod, in reply, was as follows:

"*Resolved*, That it is the decided opinion of this body, that every minister of our Church ought to abide by the custom of the (German) Reformed Church on this subject, and not immerse." (Min. 1844, pp. 8, 11.)

2. In order to prevent disorder and irregularities, as well as to aid in promoting proper church authority, the following action was adopted by Synod:

to restore "the unity of the Spirit in the bond of peace." And though not always successful in its efforts, it did much in its official capacity towards checking abnormal forces, correcting existing errors, suppressing prevailing extravagancies and abuses, and gradually restoring the true "ancient landmarks."

It also appears, according to the official record, that the Synod, amid the fire of antagonism and the din of conflict, did not lose sight of the general interests of the Church, but gave them thoughtful consideration; that subjects of much significance and importance engaged its attention; and that a number of the acts and measures adopted had, directly or indirectly, a salutary influence in calming the agitated current of thought and feeling, and in promoting the unity and welfare of the Church. Among such synodical actions were the measures for ecclesiastical reconstruction and reorganization (1842); the plan of the interchange of delegates between the two Synods "East" and "West," establishing closer ecclesiastical relations (1842); the inauguration of the movement for a "Triennial Convention" between the "Eastern" and "Western" Synods (1843); the adoption of an action respecting the better observance of the Sabbath *) (1843); the interest

"Whereas, It is necessary that each Christian congregation should know its members, and in order to ascertain who belong thereto, as such, therefore

Resolved, That each organized congregation in connection with Synod keep a *Church Register*, in which the names of all its regular members shall be entered." (Min. 1843, page 17.)

* "Whereas, The sin of Sabbath-breaking is a national one for which we have cause to fear the judgments of God; and

Whereas, This sin is alarmingly prevalent, not only among the impenitent and non-professing community, but has also entered within the enclosures of the Church; and

Whereas, We believe it is the duty of every lover of the liberty of his country, and the religion of Jesus Christ, in all suitable ways to express his feeling regret at the violation of the Lord's Day; therefore,

Resolved, That this body express their disapprobation of the sin of Sabbath-breaking among professors of religion, not only by flagrant violation of the Lord's Day, but also by worldly visiting, and traveling unnecessarily on that day.

Resolved, That Christians should seek to stop this sin by inviting such who travel to stay with them on the Lord's Day, and spend it in a religious manner.

manifested and the efforts put forth to promote the cause of Christian benevolence (1842-49); the new impetus given to missionary enterprise, and the creation of the Board of Home Missions (1844); the discussion and adoption of the revised Constitution (1845-46); the measures adopted to establish a religious paper in the West (1847-48), resulting in the publication of the "Western Missionary" (1849); and the revived spirit and preliminary work in regard to the founding of Heidelberg College and the Theological Seminary at Tiffin (1848-50).

The general outlook at the close of the conflicting and testing period became more serene and hopeful. The crisis was reached. The Reformed Church within the bounds of the Ohio Synod, as to her principles and practice, was tried "as by fire," and stood the test, thereby proving the sufficiency of her system of doctrine, cultus, practice and government. The general tendency of things was for the better. The spirit of antagonism gradually moderated, the voice of wise and considerate counsel began to prevail, and the diverging tendencies began to converge towards a common centre of amity and unity.* The inquiry was no longer so much, What is the *old*? or What is the *new*? as What is the *true*?

Resolved, That the officers of Classes be requested to make the subject of Sabbath-breaking a matter of inquiry at their classical meetings.

Resolved, That the discipline of our Church, as contained in the Constitution and Discipline," *Part Third*, Sec. 2, Art. 11, be strictly enforced," etc.

Resolved, That the ministers of our Synod be requested to preach on the subject of Sabbath-breaking at least once a year in each of their congregations." (Min. 1843, pp. 10, 11.)

* That a better state of feeling and harmony of views gradually developed itself, may be inferred from the spirit of the following resolution, adopted already in 1845 by the Synod at Xenia, Ohio, viz:

"*Resolved*, That we recognize with gratitude to God the kindness and harmony which have been manifested during the sessions of Synod, between the many brethren coming together, personally strangers; we part in closer bonds of affection and sympathy. And that we commit ourselves and the momentous interests of our Reformed Zion to the merciful guidance and care of the Great Head of the Church, praying that He may crown our sincere, though humble efforts, with abundant success." (Min. 1845, page 31.)

IV. THE ESTABLISHED AND EXPANDING PERIOD, 1850-1879.

The evils of formalism and fanaticism, and the abuses of the order of our church life and the perversion of true spirituality, became manifest to thoughtful minds through the very contact of the opposing forces, and this contact, though fraught with evil, had notwithstanding its good results. "Those who were afraid of becoming fanatical influenced those who were afraid of becoming formal; and those who were afraid of becoming formal influenced those who were fanatical." And "the Lord overruled the reciprocal reaction to our positive growth in knowledge, faith and love. We (as a Church) learned on the one hand to appreciate the good that underlay too cold and formal a religion: and on the other to acknowledge the errors that spring up with the revival of spirituality." Form and life are essential to each other in order to a proper manifestation and realization of spiritual truth. Christianity is not mere form or fact, but life and power securing salvation through faith in Jesus Christ.

The spirit of the theological thinking and practical working of the "conflicting and testing period" was present at the beginning of this period, but in a modified form. The main force had been spent, and the crisis was passed. This is made to appear in the character of the discussions, in the nature of some of the measures proposed for synodical action, in the reconstruction of some of the Classes following the re-union of the "German Independent Synod of Ohio" in 1852, and in some of the practical operations of the Church. There also was evidence of reviving confidence, and of increasing forethought and mutual forbearance. The remedy properly adapted to the case could not be applied by any abrupt or hasty proceeding. The process, to be permanently effectual in securing unity of spirit and sentiment and practice, had necessarily to be gradual and wisely directed. And the desired end was ultimately reached.

The year 1850 is a memorable year in the history of the Ohio Synod and of the Reformed Church in the West, forming a

grand epoch in which the past results culminated, and in which many of the plans and activities for the future had their start. The Synod, during this year, besides its annual sessions at Navarre, September 26th, had two special meetings, the one previously at Tarlton, April 18th, and the other subsequently at Tiffin, December 14th, and accomplished a good and enduring work. It prepared and adopted Rules of Order for its government; it thoroughly canvassed its material and moral resources; it duly considered the importance and necessity of the educational interests of the Church; it permanently located our Literary and Theological Institutions at Tiffin, and put them into practical operation; and it started important agencies and appointed various Committees and Boards, whose reports adopted in 1851 gave form and shape to the leading enterprises of the Church.

The spirit that pervaded the Synod in 1850 inhered in and inspired the Synod in its subsequent sessions for some years. This will be seen by reference to general facts and results.

The subject which specially engaged the attention of Synod from 1850 to 1855 was the educational interests of the Church; such as the erection of the College building, the regulations pertaining to the internal condition and practical working of the college and seminary, the success of these enterprises, and the cause of beneficiary education (1851). The several actions of Synod relating to the starting and fostering of the institutions, and the unanimity and zeal with which the church seconded this important work, evinced substantial and encouraging progress.

Along with the general forward movement in regard to education, there was created under synodical direction a revived interest and activity in missionary operations and church extension work, especially from 1851 to 1861. The territory being largely extended was made to include different states lying to the west and north-west of Ohio, varied explorations were made and important points searched out, stirring facts were gathered and circulated, new congregations and new Classes

were organized, the necessity of enlarged contributions was urged with success, and a greater degree of energy and activity became manifest everywhere. The Church grew and strengthened, and prosperity characterized her efforts to do good. The main drawback in the prosecution of missionary work was a want of means, and at times of ministers.

Moreover the Synod's attention was claimed by other interests and enterprises, which were of more or less significance, and some of which had an important bearing on the unity and prosperity of the Church. A few are here enumerated. The action counseling the organization of Sunday Schools in all the congregations within the bounds of Synod (1851); the direction to the several Classes to organize historical societies for the purpose of securing information concerning the planting and history of the Church, and of the labors of the fathers, in the West (1853); the opening of correspondence with the Reformed Church in Europe, which, though without practical results, afforded a theme for the diversion of mind (1853, etc.); the dissolution of the Northern German and the Columbiana Classes, as a "peace measure," and the organization of the St. John's Classis on the same territory (1854); the varied church work and interchange of pulpit ministrations on the part of ministers (1853-61); the measures adopted respecting the commemoration of their hundredth anniversary of the formation of the Heidelberg Catechism in 1863 (1860-63); the several actions, both of the Synod and the Classes, relating to the constitutional organization of the General Synod in 1863 (1853-63); the overtures to the General Synod to adopt measures to secure the consolidation of the eastern and western Theological Seminaries and Church Papers (1866); the action requesting the ministers to preach on the subject of the Lord's Day, and to use their influence to promote a better observance of the Sunday (1866); the subject of union between the Reformed Church in the United States and the Reformed (Dutch) Church in America (1866-74); the preparation and adoption of new and complete Rules of Order (1876); and the action respecting the "Centennial Celebration," with re-

commendations and expressions of gratitude for the mercies and blessings enjoyed by the Reformed Church during the first century of the American Republic (1876).

Semi-Centennial Anniversary.

The Synod, during its annual sessions at Wooster, Ohio, June 14, 1874, celebrated its *Semi-Centennial Anniversary* with appropriate religious services, and by having addresses delivered and essays read on various topics bearing on the occasion. The exercises as a whole partook of a historical, commemorative and religious nature. The occasion was possessed of deep interest, and united pleasant reminiscences with expressions of gratitude and joy. And while it awakened new interest and activity in church work, it also led to a more earnest study and clearer knowledge of the history of the Ohio Synod and of the Reformed Church in the West.

Loss by Dismission.

The Ohio Synod, during the last twenty-two years, with the view of effecting more convenient and satisfactory synodical and classical arrangements, though losing in territorial extent and numerical strength, dismissed *nine* Classes as follows: In 1857 it dismissed Clarion Classis, with 12 ministers, 40 congregations and 2991 members, to the Synod in the United States. In 1866 it gave permission, by the sanction of the General Synod, to the Classes of Erie, Heidelberg, Indiana, St. Joseph and Sheboygan, consisting of 82 ministers, 156 congregations and 7,487 members, to unite in forming the Synod of the Northwest, which was organized at Fort Wayne, Indiana, May 29, 1867. In 1869 it dismissed the Westmoreland Classis, with 19 ministers, 54 congregations and 3,228 members, for the purpose of uniting with the Classes of Clarion, St. Paul's and West New York, (of the Synod in the United States), to form the Pittsburg Synod, which was organized at Pittsburg, Pa., February 12, 1870. In 1875 it dismissed the Ursinus Classis, with 7 ministers, 11 congregations and 522 members, and in 1878 the St. John's Classis, with 23 ministers, 44 congregations,

and 4,433 members, to unite with the Synod of the Northwest. The total loss to the Ohio Synod in the dismissal of these nine Classes was 143 ministers, 305 congregations, and 18,661 members, besides a large extent of territory.

According to the published Minutes, the Ohio Synod in 1878, including St. John's Classis, had 12 Classes, 162 ministers, 340 congregations, 24,560 members, 253 Sunday-schools, 20,134 Sunday-school scholars, and 23 students for the ministry.

And now, in the ceaseless course of time, nearly fifty-five years have passed away since the organization of the Ohio Synod. Its progress has been varied, gradual and steadfast. At first its privileges, advantages and facilities were few and inadequate. It then had no educational institutions, no publication interest, no stately churches and scarcely any moral "helps." It was often confronted by wants, hindrances and discouragements. In later years it had its territorial domain circumscribed and its numerical strength lessened by the dismissal of nine Classes. Yet, on the whole, the general tide of growth and expansion has been onward. It has well succeeded in developing and husbanding its various resources, capabilities, and energies; and when all its plans and efforts are brought under a calm and impartial review, the conclusion is warranted that it has accomplished a great and commendable work.

The changes that have been wrought, both in an external and internal aspect, in regard to the Synod and the Reformed Church in the West, are marked and important; and the results achieved, considered from any point of view, are of a valuable and enduring character. The Synod has now, in striking contrast with the past, in successful operation institutions of learning and publication interests, its territory dotted over with many fine and commodious church edifices, and possesses facilities to promote benevolent enterprises and to aid in the prosecution of important church work. The present condition of things within its borders is peaceful and prosperous, and the general outlook is hopeful and encouraging. And for these and other divine favors and blessings let there be erected memorials of devout gratitude and praise to God, and also a continuance in prayer to Him, in order that the Synod may be led by Him, in the future, in the paths of peace and wise counsel, and directed to still greater achievements and prosperity in church work, to the advancement of the kingdom of Christ and the salvation of souls!

RECENT PUBLICATIONS.

ETHICS; or, MORAL PHILOSOPHY. By WALTER H. HILL, S. J., Professor of Philosophy in the St. Louis University. Author of *Logic and Ontology*, or *General Metaphysics*. Baltimore: Published by John Murphy & Co., 182 Baltimore Street. London: R. Washbourne, 18 Paternoster Row. 1878.

This work is divided into two parts. Part *first* treats of General Ethics, and part *second* of Special Ethics. With the second part we are well pleased. It pursues a better, because a more practical, course than our English works on Ethics. Chapter first is devoted to Rights and Duties, first the General Notion of Right and Duty, and then Law as related to Right and Duty. Chapter second treats of Special Duties. Chapter third, of Man as a social being, in which the nature of the Family is considered. Chapter fourth discusses Civil Society—the State.

Ethics furnishes the principles for social science, and therefore it is highly important that the ground of man's social life, in the family and the state, should be traversed in a treatise on Moral Philosophy. The absence of this treatment is a defect, in our view, in the systems of Ethics usually studied in our American Colleges. The subject is too generally limited to the individual, and it is made to relate itself too exclusively to theological science. Here it furnishes fundamental principles for Social Science, for Jurisprudence, Political Economy, etc. In this feature the work before us agrees in the main with the system of Ethics taught in Franklin and Marshall College. We mean as to the topics, for in their treatment there are points of very considerable difference.

The first part, which treats of General Ethics, we do not find so satisfactory. The author falls to some extent under the influence of the Eudæmonistic principle or theory, by starting out with a consideration of the ultimate end or destiny of man in the attainment of final beatitude. Then there seems to be very little logical order in his treatment of specific subjects.

The main error of the author here consists, as we think, in his elevating the intellectual nature of man above the moral, making the reason supreme over the will, according to the teaching of Thomas Aquinas. His first proposition under the head of *moral virtue*, "The perfection or goodness of moral virtue proceeds from its being the mean between excess and defect; or, perfect moral virtue consists in a prudent medium between extremes," has been refuted by *Kant* once for all. The whole treatment of the subject of virtue is very weak. When he identifies virtue with *habit*, and then defines habit as "a permanent effect in man's superior powers, the intellect and will, produced by repeated acts of the same kind, etc.," he evidently makes virtue to be a mere quality of an act, rather than a real substantial power in the will. We would call this *virtuosity* rather than virtue. On this subject *Kant* is to our mind much more satisfactory. Virtue is strength and constancy in

the will, and comes by inspiration from the good. Kant makes it to consist merely in strength of will.

The work in its general outline and thought is the product of a scholar, but the style is very defective. It moves in the grooves of mediæval philosophy and is well fortified by authorities.

ELEMENTS OF PHILOSOPHY; comprising Logic and Ontology, or General Metaphysics. By Rev. WALTER H. HILL, S. J., Professor of Philosophy in the St. Louis University. Fourth Revised Edition. Baltimore: Published by John Murphy & Co. Philadelphia: Claxton, Remsen & Haffelfinger. London: Washbourne, 18 Paternoster Row. 1877.

The first part of this work is a treatise on Logic, which falls then into two divisions, Logic, and Logic applied. The second part treats of Ontology, or General Metaphysics. Since Aristotle there is very little new to be said in a treatise on Logic. It is a formal and, for the most part, a finished science. Hamilton has thrown some life into its treatment in modern times, but it continues to be something of a treadmill for mechanical minds. It was the great science in the Middle Ages, but since the rise of modern philosophy it has been assigned to the technical and rudimentary department of philosophic study. As a legitimate science it would be wrong, of course, to refuse it proper attention; but its place and importance are much less exalted now than in the age of Mediæval Scholasticism. It teaches the formal laws of reasoning, but it is impotent to teach men to think. The work before us in this section is brief and concise.

The section on Ontology is scholarly after a certain fashion, that is the fashion of the Middle Ages, when the tendency was strong to devote more attention to the form than to the substance of thinking. It fairly bristles with formal definitions, presenting a very wilderness of technicalities, without grappling with the true subject matter of philosophy. Technical terms and definitions are important in the study of philosophy, but they are after all only the tools to work with, and should be given in a Dictionary for reference. Modern philosophy has passed beyond the treadmill study of mere definitions and opened up a different sphere for thought which is far more fresh and inviting, though even it is as yet to a large extent mere cloud-land. We say this with no disparagement to philosophy in its true sense, which still sits enthroned queen of sciences.

A CRITICISM OF THE CRITICAL PHILOSOPHY. A Reply to Professor Mahaffy. By Dr. James McCosh, President of the College of New Jersey.

This is an able and discriminating article, struck off from the pages of the *Contemporary Review*, and sent to us by the author. In the main we can agree with his criticism of Kant's system. That system contains the germs of subjective idealism, which was logically elaborated by Fichte. It must lead in the end to a denial of the actual existence of an objective world. The opposite view to this is realism, using the word here as the antithesis of idealism.

Both views are in danger of falling into fatal error. Of the two, we think the tendency of idealism is the less dangerous. But the true view, in our opinion, avoids the one-sidedness, while it retains the truth, of both. Let us explain what we mean. Man does not receive all his knowledge of an external world from without. The world is in him as well as out of him. To perceive a tree so as to know what it is, either in an æsthetic or scientific sense, requires the coming together of spiritual existence in man and the spiritual existence of which the external form and material of the tree is the medium. We call it a beautiful object, for instance, with its fine proportions and colors, but the beauty here is neither in the object alone, nor is it in the subject alone. The tree is not for an animal what it is for man. So we may say the whole world of nature comes to its proper meaning only in man and for man, through those forms of apprehension in man which reflect back upon nature its true significance. This is only saying that natural material objects come to their true interpretation in mind, and until we interpret nature we do not truly know it. It is equally true that man's self-consciousness could not be developed without an objective world,—the non-ego. The one is for the other. Our forms of knowing do, in a certain sense, determine external forms of existence. Why and how this is so has been the puzzle of modern philosophers since the days of Des Cartes. Perhaps the difficulty of reconciling the dualism of mind and matter would not have arisen if man had not lost sight of a spiritual world (we do not mean the intellectual abstraction that philosophy has substituted in its place) of which the external world of nature is the symbol and shrine. To debate as to the reality of nature without positing such spiritual world, is like attempting to analyze and understand the substance of a shadow, or a reflected image while ignoring the reality that produces the shadow or reflects the image. External nature is the medium or meeting place for the coming together of the spiritual in man, and the spiritual which underlies nature at every point. With this starting point we fall neither into the error of sensationalism nor idealism. What is true of a work of art, a beautiful statue or painting, where the spirit of the artist, his ideal, meets the spirit of the beholder in and through the statue or painting, is true of all our forms of knowing or apprehending the natural world. If we understand Dr. McCosh aright he would grant this. The external world does not itself determine our ideas, or our apprehension of it. It is what it is for us only as it is interpreted or idealized in the light of intelligence.

The same principle will apply in regard to Kant's treatment of the objects of pure thought, and of the moral law as related to the will. His idealism vitiates his system all through. But pure empiricism is just as far wrong on the other side. When Dr. McCosh, therefore, speaks of "proceeding in our inductive method, with criticism merely as a subordinate means," and thus "keeping clear

of that heresy into which Kantians have fallen," we have a sort of fear that in avoiding Scylla he is in danger of being engulfed in Charybdis. But one who has written so well on the intuitions of the mind can hardly mean that the only true way to knowledge is by induction purely.

We should like to say a word in regard to Kant's moral philosophy, but our space forbids it. We can only commend the great ability which the author displays in so successfully refuting the errors of Kant without bristling on every page and in every paragraph with the monstrous philosophical technicalities of the truly great philosopher he criticizes. His plainness and simplicity are evidence of his easy mastery of the subtle and difficult subjects he is treating. We join with him heartily in opposing the errors of Kant, while at the same time we must all acknowledge the indebtedness of our best modern philosophy to the helps it has received from the genius of the philosopher of Königsburg. We return our thanks to the author for sending us this truly able article in separate form.

THROUGH BIBLE LANDS: Notes of Travel in Egypt, the Desert, and Palestine. By Philip Schaff, D.D., LL.D., Professor of Biblical Learning in the Union Theological Seminary, New York: American Tract Society, 150 Nassau street, New York.

This work also has come to us with the kind regards of the author. It has been before the public for some time, and been favorably noticed by the press. Dr. Schaff always writes as a scholar, and we may add he travels as a scholar. He knew by study beforehand very much of the lands through which his journey carried him. That knowledge became invested with new interest in this journey, and this interest is now imparted to this narrative of his travels. It is divided into three parts: 1. Egypt; 2. The Sinaitic Peninsula; 3. The Holy Land. It forms a beautiful as well as interesting and instructive volume of over 400 pages, with about 30 illustrations. It shows on every page the cultured scholar without being pedantic. The style is free and familiar. It contains also many valuable notes and references. Thus it is adapted to the ordinary reader and to the scholar, and will be read with equal zest by old and young.

THE HEIDELBERG CATECHISM, newly translated from the Third Edition of the German Original. With a notice of the state of the Text and of the chief versions. New York: Board of Publication of the Reformed Church in America, 34 Vesey street, corner of Church, 1878.

This pamphlet has come to us with the compliments of Dr. T. W. Chambers. It invites the criticism of any who are conversant with the original text, with a view to aid the committee engaged in bringing out the best possible translation of this Reformed Confession. The Reformed Church in the United States cannot but feel a deep interest in the work undertaken by the Reformed Church in America.